

The **CHRISTIAN STATESMAN**

Founded in 1867
Jesus Christ Is Civil Governor among the Nations

Whosoever shall break
the Peace of Our Lord
the King, the same
shall be brought to the
Judgment.

—*Old Common Law*

PEACE NUMBER

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The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

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First, Peace with God

The first step toward peace is penitence.

It is so with a man's own soul. When he is burrowing in the midst of sin and its sad consequences, he cannot hope to find surcease from strife; until he comes to that repentance which must precede forgiveness, he will never know the quietude of soul which follows a reconciliation with God.

As it is true of the individual man, so it is true of a nation. If the nation would have forgiveness and its blessings, it must have the courage to recognize its national sin, it must have the humility to confess and to repent; and then it can ask for the peace which the Lord ordains for His own.

Since the War, our nation has been sinning in its neglect of the very ideals for which it went to war. It joined in the mighty conflict with the purpose of making a holy war to end all unholy war. It emerged from the stupendous combat, the recognized material and moral leader of the world. And gradually and willfully it has retreated from that high place, leaving other nations in their jealousies and their weaknesses to struggle toward an ideal which was clear to our national vision in 1918, but which has receded while our hands and our brains have been engaged in material achievement.

Our nation knows the truth, and that knowledge is not overlaid by centuries of formalism nor by the social caste which in other countries has been substituted for a divinely ordained government.

That truth is, for the nation, the greatest thing in the world. It is that Our Lord Jesus Christ is Governor, and to Him we owe our national allegiance.

Nothing else within the whole range of our comprehension, begins to compare with this in magnitude. To bow gratefully and prayerfully in recognition of the Father and in submission to our Lord, is to achieve safety. To ignore it is to stand constantly at the precipice of danger or destruction.

It is only the blind mind which will substitute patriotic boasting of national glory, for the candid admission that—glorious as our nation is—it is sinning against the light, when it does not repent of its sins and come in humble supplication to God, asking for His forgiveness and meriting His protection.

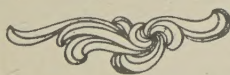
In our human struggles for peace, we are lost in the mists of divided counsels; one human plan wars against another human plan; the ambitions and jealousies of men prevent the adoption of even the most promising of the poor human ideas. Within this, at the best, is no hope for permanent peace for the world. And in this, at the worst, is the assurance of another and more destructive conflict.

If our nation would have peace, God's ministers in the State should come before Him in open and humble acknowledgment of His authority over them.

The first step toward peace is penitence. As rulers they should present a penitent nation before Him as His own, dedicating all their authority and the national powers to His service.

In fundamental law and in all their proceedings, they should make acknowledgment that they are acting for the Divine Ruler.

And thus they can win for the nation, Divine forgiveness and Divine protection.



Notes by the Way

Where is my motoring boy tonight?

Calling home brew legal, still leaves it hell broth.

And not the least of the blessings is that the blocs are blocked.

British pre-eminence in sports has been drowned in a beer vat.

"Vanity case, vanity case, all is vanity case," says the flapper.

In Texas and Wyoming the rolling pin is mightier than the steam roller.

If Congress knows enough to take a political hint, it will support Coolidge.

"Rededicate America to God," says President Coolidge. Penitence and perpetuity!

Happily, the Vice-President has a private room in the Capitol, with sound proof walls.

What show did Senator Magnus Johnson have against the roar for two dollar wheat?

That duel between Clemenceau and Lloyd George, would make a great phonograph record.

The congressman who turns his home into a winery knows exactly what kind of a home he likes.

Rum row ships are trading a barrel of whisky for a barrel of water, thus showing their opinion of their own goods.

Five million comforting votes for La-Follette, and eighteen million reassuring votes for the country.

Labor never needs to be out of a job. When it can't run politics, it can go back to work—if it will.

When we are abroad, we call this God's country. When we are at home, why do we not submit it to Him?

Commissioner Enright says that New York bandits are "on the run." Most of their victims are out of the running.

Now it is known what becomes of disappointed office seekers. There are five thousand bootleggers in Washington.

Great Britain is her own opium victim. She started the trade in China and now—like other addicts—she can't quit.

And now Al Smith wants a referendum on Prohibition. He might as well ask for a referendum on the Civil War.

It is now recognized that the first political commandment to the candidate is: "Keep still, and let the opposition do the gabbling."

Political change in England will have to let out another tuck in its speed, before it can jump faster than Winston Churchill.

If Japan goes on playing baseball, and if England and France refuse to understand it, yellow civilization may yet sweep all Europe.

"Polishing up the handle of the big front door" and being related to the Roosevelts, are two things that make the rulers of "navees."

And one way to account for Congressman Hill's hard cider campaign is that he just had to let the country know of his existence.

The women of Kish painted their faces and daubed their eyelashes five thousand years ago—and you know what happened to Kish.

It's all right to sink our own battleships with aerial bombs, if we will only make sure that we can treat an enemy ship the same way.

The Holy Bible is out of some New York schools. And, if we are to take the word of Frederick A. Wallis, Commissioner of Corrections, the use of narcotic drugs is in. What shall the harvest be?

If Prohibition, half enforced, can reduce arrests half a million and increase savings two billion a year, how women and children ought to pray for President Coolidge's determination to have full enforcement.

Here's Couzens of Michigan worth fifty millions, and elected senator without a dollar of outlay. That's enough to make the old style politician glad he died before such contemptible times could fall upon the country.

One day last month there was discovered the oldest papyrus carrying a part of the Gospel of our Lord. On the same day a rich New York youth married a beautiful girl suspected of having a trace of negro blood. Which event was front paged in the newspapers for the uplift of the world? You guessed it the first time.

Notwithstanding his committee exaltations at Washington, Idaho still calls him her own Billy Borah. And that's one mighty hopeful thing about the Senate. It stays human in spots.

In ten days of a bull campaign on the stock exchange, the national wealth was increased nearly three billions. If you did not get your part in cash, probably you can get it in confidence.

Cigarette manufacturers who are always hunting new stunts for advertising, will miss their most lurid chance if they fail to tell that one cigarette cost Jersey City two million dollars and made two hundred people homeless. Walk a mile and ask father.

The exiled Prince Troubetskoy, of Russia, picked pockets for a living in Berlin, and he goes to jail. Our long-suffering German friends have to maintain enough of their own ex-royal pick-pockets, without any importations.

THE STORY OF THE MONTH

Over in New York a theatrical manager was arrested for exposing indecent pictures in front of his theater.

There was a great howl about this interference with art. An every day sort of policeman was put on the witness stand by the prosecution, and an arrogant lawyer for the defense made fun of the officer and sneeringly inquired of him what he knew about Art.

And that common every day policeman quickly answered: "I may not know anything about Art, but I know that those pictures had a bad effect upon the kids, because I heard what they said when they got around the corner."

The clear cut statement was effective, and thus clean common sense without capitals had won a victory over nasty Art spelled with a big A.

Preparedness for Peace

BY CLINTON N. HOWARD

Chairman of the World Peace Commission of The National Reform Association

What then do we mean by "Preparedness for Peace?" We mean a new international order; we mean a new world conscience that will find a way to settle its differences without a recourse to force; we mean machinery for peace as well as machinery for war.

The writer is not a personal pacifist; he is not a conscientious objector. Either of these is a negative quantity. The pacifist group in this country, all told, does not number ten thousand men out of the population of one hundred and twelve million.

A pacifist is an individual who refuses to recognize any sufficient cause for war, and who refuses personally to participate in war. He is a conscientious objector and may place himself in a position where he must become a traitor to his conscience or his country. In that situation his country must decide the issue. The State, composed of all the people, has the divine right of self defense, as has any individual citizen of those composing the State. Few men are too conscientious to protect themselves from criminal assault, or their goods from the hand of the willful despoiler. And only such men have the right to claim military exemption when the country is in need of defenders.

In the September number of the *Christian Century* is an article from the pen of a notable Bishop, in which the author says: "The militarist cannot understand the conscientious objector, when the objector flatly says that human life is too sacred to be killed in battle." But we must remember that there is something more sacred than human life, and that is human liberty. Human liberty. Human liberty for all of us is more sacred

than is human life for some of us. When that test comes, enough conscientious objectors would dissolve the nation.

A man who refuses to defend his country in time of danger, should be denied the protection of his country in time of security.

Those, therefore, who seek a substitute for war, who would outlaw war as a recognized method of settling disputes among civilized peoples, are not individual pacifists, or provincial pacifists, but world pacifists; and a world pacifist in the highest sense, is a national patriot.

When we speak of preparedness for peace, we are not thinking in national but in international terms. No patriotic American would advocate disarming his own country alone, and leaving it defenseless in an armed and war-prepared world consolidated into a unity of commerce, communication and consciousness, with all its debtor nations armed, jealous of our position, covetous of our wealth, and ready to take advantage of our weakness if we were shorn of our power of defense.

A defenseless nation in an armed world is not preparedness for peace, but preparedness for humiliation, for imposition, for possible invasion and subjugation.

Neither are we prepared to take the position of the extreme pacifists, that war is always wrong. Every patriot must make a distinction between a war

of offense and a war of defense; between a war of aggression, invasion and conquest, and a war for self-preservation, such as Belgium fought to expel a ruthless invader. When one party to the dispute is engaged in a war of offense against every human right of life, liberty and happiness; and the other is fighting a defensive war to preserve those rights, war is wrong for one but right for the other. We cannot escape the conclusion that the war of the American Revolution was such an occasion, and that the results obtained by the Continental patriots under Washington justified their resort to force. The war into which Abraham Lincoln called this nation to preserve the American union and abolish slavery, which he well knew would disappear with the defeat of the Confederacy, was as righteous as the war fought in heaven by Michael and his angels on one side and the dragon and his angels on the other.

Any argument that will admit, as all men do admit, the necessity for internal defense against domestic enemies, will justify defensive preparations against external enemies.

What then do we mean by "Preparedness for Peace?" We mean a new international order; we mean a new world conscience that will find a way to settle its differences without a recourse to force; we mean machinery for peace as well as machinery for war.

Lord Grey, who conducted the English negotiations with the German government immediately prior to the outbreak of the World War, stated that if, in 1914, there had been any machinery for the prevention of war that could have postponed hostilities for another twenty-four hours, the World War could have been avoided. Preparedness for peace means that now, while the nations are at peace, such machinery shall be set up for any future emergency.

In that preparation we believe that the United States ought to be foremost among all the nations, as it well can be without endangering its own security. Secretary Hughes said in a recent address: "So far as we can see into the future, we are safe from the slightest danger of aggression. We know that in no power, and in no possible combination of powers, lies any menace to our security. There is no occasion to indicate our proper authority, for no one challenges it. There is no reason to demonstrate our ability to take care of ourselves, for no one doubts it."

We accept the judgment of Secretary Hughes, and believe that, his opinion being true, we are in the most favorable situation of all the nations, to initiate such preparedness and to make the largest and most generous proposals in the way of reducing military burdens of every character and kind, as these proposals are accepted by the armed powers of the world. Likewise, that we can join heartily and confidently in any peace proposals, binding upon all, which they may make to us. We do not want to see our country the laggard but the leader, in this preparedness for peace. We want it to be prepared to go the second mile when they show their willingness to go the first mile. We desire that it shall take its place in the front rank in the promotion of peace, as it did in the prosecution of the World War.

We did not send General Pershing and our army of two million soldiers as unofficial observers, but as determining factors in the war; and such they proved to be. We, of all the nations on the earth, are in the best position financially, economically, geographically, and morally, to become a determining factor for peace. We believe that the United States of America is big enough to sit at the international table and take care of itself in any situation.

When Russia recently made a national demonstration for world peace; when Denmark, a little nation in the war zone of the world, is considering a program worked out in detail to completely disarm; when the powers of Europe are in session at Geneva making unusual concessions and laboring earnestly together to find ways to take the crushing burden of militarism off the back of the world by the elimination of war, we do not believe that it is a good time for the United States to make itself conspicuous by its absence from the preparedness-for-peace table abroad, and to engage at home in demonstrations of defense with martial music and marching millions of civilians, who, if actual war broke out tomorrow, would for the most part seek exemption under any plea from flat feet to cold feet.

What we ask is that, when war must come, that it come only as a last resort, and that military force—with fire and sword, with poison gas and liquid fire, with tank and submarine, airplane and aerial bomb—sacrificing by the million our hand-picked sons, sparing neither babes nor aged among the civil population, converting cities into dust and ashes, and piling up a debt for generations unborn to pay; that such military force shall be employed only after every other resort to financial, legal, economic and moral force has been exhausted, and only when military force arrayed against the right must be met with military resistance arrayed against the wrong. And we ask that machinery, operating through commissions for arbitration, a permanent world court of justice, and some kind of a federation of nations, shall be instituted with the United States an official member, each nation maintaining its individual character, but all bound together by one blood into the international family of Almighty God.

Such preparedness for peace would

put the brand of Cain upon the nation that would resort to war, and would make it "a fugitive and a vagabond upon the face of the earth."

WAR IS WORLD SUICIDE

BY GEORGE QUAYLE

My contribution to the Peace Number of THE CHRISTIAN STATESMAN will relate itself to the horrors which impend over the world unless we shall check the mad ingenuities incited by fears among the nations.

During this last summer, I listened at Philadelphia, to one of the most amazing addresses ever delivered from human lips. I was present with the Methodist ministers when the Hon. Clinton N. Howard told his own personal experience, which it would not be fair for me here to relate, and when he spoke of what another war would mean.

I was so thrilled by the address that I turned my attention to a survey of what the scientists of the world are doing, to provide the weapons of the devil and the fumes of hell for the destruction of the human race.

There is no room here to describe all the death-dealing machinery which scientists and mechanics have devised and constructed.

But let me deal briefly with the predictions concerning the use of the airplane and its bombs in case of war. I shall do this upon the authority of General Patrick, our air service chief who had charge of the round-the-world flight by American aviators.

He says that any naval vessel yet built can be destroyed by the airplane. The bomb does not even need to make a direct hit. If it strikes the water at a point contiguous to a warship, the shattering will be fatal. The guns which our ships carry for the purpose of bringing down airplanes, are practically useless in withstanding attack.

They could not reach their infinitesimal mark.

General Patrick says that the warships which guard the coast would be likewise useless in this respect, that airplanes can drop a smoke screen which would prevent them from being seen by defenders. He says further, that planes can now drop parachute flares which give illumination on land or sea for miles around and enable the invisible plane to drop its bombs at night upon visible targets. Planes can communicate with one another by radio, and can talk back and forth with a land station 100 miles away. And, finally, the General tells us that automatic pilots have been so developed that airplanes controlled by them can be sent to a predetermined height and made to drop their bombs at a predetermined point. They may be carried across a continent by dirigibles, and then sent forward to be directed by radio.

To these careful statements by General Patrick, should be added the ghastly revelation made by General Squier at the Franklin Institute centennial meeting, in Philadelphia. He made a broad portrayal of horror, but it may be condensed into one statement—that a whole nation may be put to sleep for twenty-four hours by gases distributed by radio controlled planes; and that, during that one day, the enemy could slaughter the sleeping population and utterly devastate the cities and the countryside.

I have given but a faint suggestion of the advance which has been made in the development of airplanes and death-dealing bombs for war, contrasted with an experience of my own in London during the World War. My wife and I were there through a double attack by two squadrons of sixteen planes each, sent over by the enemy in the night time. These showered bombs upon London, setting fires in various parts of the great city. One

bomb struck a Red Cross hospital, exploded there, and killed a matron and her little girl. A score of other lives were lost. But the total of casualty and destruction, measured by the terms which we learned to use in that awful conflict, was an insignificant thing. It was horrible, but it did not effect any large loss upon England and it did not give any considerable help to the enemy.

The new warfare from the air would not kill merely twenty people out of a population of seven millions. It would not destroy merely five buildings out of a million structures. It would not inflict damage only a little greater than the cost of the planes and their journeyings.

It would utterly annihilate a city like London!

And it is to make possible such a desolation of the world, that the war preparations are in the making.

I join with the Hon. Clinton N. Howard in saying that "the way to destroy war is to destroy the machinery of war." And I join with THE CHRISTIAN STATESMAN in saying that we cannot go faster in the destruction of the machinery of war than the rest of the world can be made willing to go. Therefore let us arouse the sensibility of mankind to the sin and horror of any renewed conflict; and let us continue our labor to bring the governments of the world to a recognition of the Prince of Peace. Herein alone is safety.

The Chamber of Commerce of Des Moines, Iowa, announces a steady increase in home ownership since saloons were banished from the city.

Col. John T. Axton, Chief of Chaplains of the United States Army, reports that, in 1924, voluntary attendance at religious services conducted at army camps, posts, and stations, increased more than 300,000 over the total for the preceding year.

Jabez Says

I want to suggest to this nation an insurance policy against war.

It is without money and without price.

It is as secure as the Rock of Ages.

What are its terms?

A Christian amendment to the Constitution of the United States; committing the nation to its Divine Ruler; living His law; and conforming our national life to His revealed will.

He is the Prince of Peace and He will not allow His own to be afflicted by war.

We have tried every other kind of policy—the devil's policy. Now let us try the Divine insurance policy.

It is a credible report that the Hon. Charles Evans Hughes has been asked to join a great law firm in New York, with a guarantee of \$200,000 a year from fees, and with a prospect of two or three times as much to accrue to him annually from his professional services.

And the probability, at this hour, is that he will not accept. It seems that President Coolidge desires to retain his services as Secretary of State.

It will cost Mr. Hughes anything from \$188,000 a year to half a million a year to serve his country in the Cabinet of President Coolidge. But it will be a good investment.

There are satisfactions which come to the great soul which are far beyond money and the power of money purchase. One may say this, without minimizing the importance of wealth and without any detraction from the merit of those consecrated people who hold their wealth in trust for righteous-

ness. They may have both kinds of satisfaction. But Mr. Hughes will have a joy quite unknown to sordid souls. He can dwell in an atmosphere of service altogether too rare and fine for their breathing.

I recall a statement made by an old senator who gave thirty years of exalted service to his country, and who died leaving an estate of not more than \$25,000. He said: "I pity the rich men who pity me. I feel immeasurably condescending to the rich people who think they are condescending to me. They imagine that I am deprived of happiness, and I know that I enjoy a happiness beyond their power of achievement or appreciation, even though they were to expend all the wealth of the world in its pursuit."

There are a great many rich men who use their wealth to attain this kind of happiness; but, if a man can gain it without wealth, surely he is beyond pity and he is above the condescensions of mere money. Charles Evans Hughes will be a greater man in our history, and he will leave a more precious heritage of memory to his loved ones, if he shall continue to glorify his own fame by giving glory to America through service for which no amount of money could compensate.

Some of our rich and fashionable women now order their divorces from Paris just as they order hats, dresses, cosmetics and perfumes. They will need a lot of covering and a lot of fragrance to hide the sight and odor of the court proceedings which they inaugurate.

The latest case reported in the newspaper is that of the wife of a United

States senator, who, while she remains in residence in this country, orders her divorce by mail from Paris. Neither she nor her husband appears in court. The high priced lawyers for both sides make their presentation. The court issues the decree. And the twain who were joined together in the house of God in the United States, are separated in the United States by the sundering order of a Paris tribunal.

Paris is said to be both luxurious and sinful. But in this case she furnishes the luxury and our own people furnish the sin.

Rendering unto Caesar the things that are Caesar's and unto God the things that are God's, involves honest payment of taxes and tithes.

"Sassiety" ought to sue for damages. Usually when a deadlier member of the species gets boisterous, the newspapers call her "a society girl."

I like parades. Most human creatures are fond of watching the streaming lines of people in or out of uniform, women or children or men passing along the streets, keeping time to music and all animated by a common purpose.

More than once when watching them, I have been thrilled to high emotion of patriotism or sympathy.*

But there is one parade which I am glad I did not see. Perhaps it was the most impressive march of human creatures in nearly 2,000 years. On the eleventh of last November, 25,000 maimed soldiers of France, the wreckage of the Great War, marched through the Champs Elysees across the Concorde Bridge to the French foreign office. Very few could walk—none of them could walk without help; some were blind; some were on stretchers, some on crutches.

Five hundred thousand people lined the streets. There were no tears in the eyes of the broken soldiers, but the onlookers wept as if from bleeding hearts.

One legless man was carried on the back of his wife.

There is your aftermath of war. There is the protest of human creatures against its repetition.

I saw enough in the war countries while the strife was on, to make me an undyingly bitter foe of war. It is the world's self-destruction.

I could not have endured to see those 25,000 maimed creatures passing over the Bridge of Concorde, to attend upon a government which still is making threat of war, because it feels that it is under threat of war.

May God forgive the world for its sinful attempt at suicide in 1914, and may God forefend another such sin!

A great many people in this country are worrying about what President Coolidge will do.

My present satisfaction is that I am not worrying, and do not intend to worry for the next two or three years. Then if Mr. Coolidge does not do what we expect of this quiet Christian Yankee, we can do something more dynamic than to worry.

What is anyone worrying for?

The country committed the responsibility to Calvin Coolidge. Calvin Coolidge accepted it. So far as we can judge him by his antecedents, his utterances, his actions, Calvin Coolidge is quite certain to discharge his responsibility with all the wisdom which he can obtain by study, and by supplication at the Throne of Grace.

If ever in the history of the United States the general worry was transferred to the custody of one individual, it is now.

Let Coolidge do it.

And Martha Says

Women are increasingly interested in world affairs, and their desires and their efforts center especially on World Peace. That is natural. Men don't care enough, and children don't know enough, about the cost and the value of human life. Women want World Peace, and they will be a great factor in its achievement. But it will not be won in a day—perhaps not in a generation. We must pray and hope and work for this great blessing.

Meanwhile, there is a bit of peace work that every woman can begin to-day, and from which she can get immediate results. She can get the peace of God in her own heart and soul, and she can radiate it like sunshine over the lives of her loved ones. She can stop worrying over foolish vanities, trifles, non-essentials. She can stop trying to keep up with the Jones's. She can stop harassing her husband and nagging her children.

There is something wrong with a woman if her husband and children do not call out, as soon as they open the front door, "Oh, M-o-t-h-e-r!"

Women long for beauty of face and voice. A serene and lovely spirit is better than a facial surgeon for that ugly line between the brows; and a loving heart is the greatest vocal teacher in the world.

* * * * *

We women are half of the human race. If we will make every unit of our half, a calming, healing, soothing influence, we will soon have men so lamblike that they cannot even think war, much less make it.

Let us make our personal peace treaty with the Great Power; let's scrap our words that wound and looks that slay; let's dismiss our standing army of com-

plaints; let's pour so much love into humanity that there will be no room left for hate.

The other day Raymond Mellen and Charles H. Sabin, Jr., sons of millionaires, began their business careers in an Albany department store. They have rented a small room in a lodging house street and intend to make their small salaries cover their living expenses. Their initial work in the store is that of sweeping floors.

And while these two boys are using brooms, two other lads, also sons of millionaires, are making brooms in the prison at Joliet. Each of them has a small room to himself—a cell. A few months ago they were petted darlings, lapped in the luxury of palatial homes, given \$125 a month merely for pocket money, and with their time so undisciplined and unrestricted that they were free to follow every wayward and wicked inclination. Too much ease, too much money, too much liberty.

It is a safe calculation that the two boys at work in Albany will achieve careers of honor instead of crime. They wield brooms in freedom; it is not likely that they will make them under duress. They choose to school themselves in privation; it is not probable that the law will school them in a prison.

Make way, heroic mothers, and give precedence to a mere aunt! Perhaps you read the story in the newspapers, but it is worth retelling and rehearing.

A few weeks ago, Mr. and Mrs. T. C. Kelty and their five year old niece were motoring in the California mountains, when they met with a tragic accident. Their car crashed over a precipice and

landed hundreds of feet below. Mr. Kelty was killed instantly and Mrs. Kelty was injured. Miraculously, the child was not seriously hurt; but in the two days which passed before the party was rescued, she would undoubtedly have met slow and agonizing death except for an example of courage, sacrifice and resourcefulness almost unparalleled. To save the child from thirst and starvation, the devoted aunt slashed her own arm and breast and nourished the little one with her blood. After they were found, Mrs. Kelty died, but the niece, Meredith Waterbury, will live.

* * * * *

Wonderful as that story is, it is only an instance of a thing which goes on—in less spectacular fashion—every day and everywhere. How many aunts there are who are giving the life strength of their denied hearts, to the beloved children of a brother or sister! Giving it not from sense of duty or hope of reward, but out of an intense and unselfish affection.

There is Aunt Hattie. She never married, luckily for many children who rise up to call her blessed. She remained in her father's old home while brothers and sisters married and moved away to places of their own. But they didn't move far; and, as children have multiplied in the new households—and the incomes have not, in some of them—there have been difficult problems for the fathers and mothers. I don't know how they would have managed without Aunt Hattie. She has been a human rock of refuge. Her brothers and sisters, nephews and nieces turn to her in every emergency, from company, preserving and moving, to sickness—and sometimes death.

She is a genius with the needle, and she has used it to save the pocket-books of her brothers and sisters and the feelings of her nephews and nieces. She

has sewed and patched and made over most of the children's clothes. And here is an important and beautiful thing. The little dresses and trousers and waists and coats don't look made over. There are appliqued flowers and handmade edges on little frocks; and the boys' trousers are made to fit, not to grow into. Aunt Hattie knows how to cover a child's sensitiveness as well as his anatomy.

She has nursed more childish illness, soothed more childish fears, planned more games and done more of the practical work of motherhood than does the average mother of a large family.

I know another aunt, who, after raising the eight children of her widower brother, has become a matron in a school for afflicted children. I have visited the place, and I believe that never in any other public institution, did the little charges receive such scrupulous and tender care.

A capable business woman of my acquaintance is pouring out a wealth of affection on her orphaned nephew. She denies herself pretty things so that she may provide for Billy. When a friend protested against her self sacrifice, she said; "But I'm not sacrificing myself. I'm not unselfish at all. I'm finding the greatest happiness that I have ever known."

* * * * *

We mothers get a vast amount of public acknowledgment, along with more precious rewards. As a matter of fair play, I wish that some of the women who are mothers in all but physical fact, might receive more of the honor due them.

There is a newspaper story that five of our great cities are soon to have "Yellow Cab" service of the air. And I'm wondering if even the thrill of that kind of locomotion will be able to distract one's mind from the clicking meter.

OUTLOOK

CALLED AND CHOSEN

Calvin Coolidge has been called by the people and, we believe, has been appointed of God, to the Presidency of the United States.

Those two facts are far more impressive and insistent within the consciousness of Calvin Coolidge than within that of any other human creature.

No good man can come to such exalted station, without realizing his accountability to God and humanity; and this man, particularly, has the kind of conscience which is alert to the stupendous duty placed in his custody.

He is God's minister in the State—the chief minister of state in all the world. He administers the laws for more than 112,000,000 people who, as a nation, have the highest mission and the greatest resources for the performance of that mission, ever possessed by any people on earth.

He must act for God in his ministrations, and he must vindicate himself to history.

There is a notion that a man succeeding to the Presidency by the road of the Vice-Presidency, is not exercising the full and independent authorities of the office. He is assumed to be bound by the proceedings of his predecessor. He must follow the policies which that lamented predecessor inaugurated.

Within certain limitations, this is a proper modest feeling; but it is not founded in any fact. The Lord called Calvin Coolidge to the Presidency in 1923, just as surely as he was called in 1924. And his highest devotion was not to the memory of the great Warren G. Harding, but to the will of God and the need of the people of the

United States. But, whatever may have been the restraint—if any—upon him during his time in the White House to fill the term for which Warren G. Harding was elected, none of those restraints are upon him now.

By the voice of the people, acting in the authority which the great Jehovah conferred upon them, he has been called to the Presidency of the United States at a time when the nation needs an inspired man for a leader, and when all the world needs an inspired nation for a leader. This is one of those significant hours in which men make a choice which affects human welfare for centuries.

The rulers make choice, whether they express any designation in words or not. Either our great President will go on in the counsels of men; or he will definitely submit his whole duty and the nation's authority to the counsels of the spirit of God.

The most momentous thing in nineteen hundred years of human history would be accomplished, if Calvin Coolidge, President of the United States, should be led to make public proclamation that the nation belongs to God, that it must make penitent submission to Him, and that it must seek to do His will in all its national life.

In a higher domain, that would be what our fathers did in human relations, when they wrote the Declaration of Independence, thereby establishing the doctrine of political freedom which all the world is following now.

If our President were to be led to make a pronouncement like that of Abraham Lincoln on March 30, 1863, he could bring this nation to God; and all the world of nations might be led to the foot of the throne.

PRACTICAL APPROACH TO PEACE

The most important human peace movement of today is that of the League of Nations in seeking to effectuate a binding agreement between the leading powers of the world, by which they will arbitrate before they think of going to war, and by which they will restrain minor powers within the same moral limitations.

This is a practical realization of the bright vision glimpsed by Theodore Roosevelt and William Howard Taft and Woodrow Wilson and Charles Evans Hughes and Elihu Root. In their forward look they saw a day when the representatives of the Assembled nations would project just such measures as the one which now comes from Geneva. But in their contemplation was a factor which does not now appear. The United States was leading the mighty march; and the others were the more easily harmonized because of that leadership. Today the League of Nations is seeking to do, without the United States, what would have been so much easier if this country had been at the council table in an official way.

There can be no peace secured for the world without these national agreements. And the elision of the most powerful nation of the earth from the conferences leaves a gap through which any ill may enter.

In the three months that have just passed, the most important world consideration was that of the effort by the League to establish a protocol by which the greatest powers of the world should come into harmonious relation upon this vital point. We were so busy in the United States that the big thing almost escaped our public consciousness. We had our world series in baseball, accompanied by a scandal. We had our football contests. We had our campaign for the Presidency. We had

our front page divorce scandals. Nearly the entire public attention was attracted to these things.

In the meantime there was going on among the statesmen, a continuation of that great labor to which our leading men gave their endorsement in the years gone by, but from which they are now withdrawn.

With the partial cessation of our sports and our political activities, the time is again with us, when the conscience and the consciousness of the American people can be enlisted.

Already the genius of the proposed arrangement has been fully stated in THE CHRISTIAN STATESMAN. Wanting now is the world co-operation from which the United States ought not to be absent.

It is the opinion of the greatest minds of Europe that, if this nation shall officially enter into the counsels for peace, a binding agreement can be reached by which the world must be brought to a pause in its preparations and, therefore, in its provocations for war; and the measures can be fixed by which no real or fancied grievance could break into war without conference and arbitration.

It is a manifest duty then for the United States to take her part. We cannot go on longer in our neglect, without a sin against the whole world, and without sinning against the authority of leadership which the Lord on high has conferred upon this His chosen nation. If we perversely delay and, by such perversity, become an indirect, if not a direct, cause of new calamity for the world, our people in this and succeeding generations will pay the penalty.

The intelligence and the conscience of the world call upon the United States to join in this great international effort to prevent the possibility of another world war.

What shall our answer be?

CATHOLIC-PROTESTANT CLAN

There is a new movement on hand which reminds us of an old and pointed limerick:

There was a young lady of Niger
Who smiled as she rode on a tiger.
They returned from the ride
With the lady inside,
And the smile on the face of the tiger.

Up in Utica, New York, a Catholic-Protestant clan has been organized.

According to reports which are seemingly authentic, the idea was first developed in the mind of a member of the Knights of Columbus in Utica, and he communicated it to his friend who was a Protestant member of a Protestant secret society.

From these two the notion has spread until it has some very important endorsements. The organization is called the Hamilton-Jefferson Association and it is to be comprised of an equal number of Catholics and Protestants, all of whom shall be laymen. The preliminary statement says that it will draw for the most part from the Knights of Columbus and the Masons, although its membership will not be strictly limited to these two orders. The object is to make an organization of "100 per cent American citizens." Elihu Root says that this sort of Americanism means "kindly consideration for all our citizens. It means the real accord of a right to differ from us in an opinion, the same right to differ from us that we have to differ from them."

Now all that has a serene sound, contrasted with the clashing combats of Protestant citizenship against some aspects of Catholicism. And one might wish that such fraternity could exist and be maintained upon the foundation of loyal love for the country and wholesome regard on the part of one toward the rights of another.

But we greatly fear that the substantial foundation is wanting. So

long as the Catholic church teaches the supremacy of the papacy in civil affairs; so long as the Catholic hierarchs in America assert and stand by that teaching; so long as the object of Catholic activity in politics is to make America Catholic in her civil affairs, and therefore to make her an appanage of the papacy, the foundation is standing in a deadly morass.

Personal goodwill and consideration among citizens, whatever their race or creed, is a most desirable thing. Neighborhood and national controversies animated by hate are always bad things. But supineness in the assertion of principles of right, and yielding of essential truths for the sake of superficial harmony—these do not make for national strength and righteousness; nor do they make for permanent peace among the different elements of a population.

Before immersing themselves in a Catholic-Protestant clan, as it is called in the public press, why don't some of our good Protestants in this country ask the Catholics to organize a Protestant-Catholic clan over in Italy—as an evidence of good faith?

ONTARIO GOES DRY

During the late war one of our neighbors, the Province of Ontario in the Dominion of Canada, went Dry by a sweeping majority.

But, since the war, with the increasing rush of travelers from other countries into the province—some of them desirous of indulging themselves in the Wet goods which are not easily procurable in their own lands—there has been an aggressive movement, particularly in the large cities, to repeal or to modify the law.

It is needless to say that a very large amount of money and a great deal of human energy were expended upon this effort. For some reason an evil cause can get an intensity of spirit

which very often is lacking for a good cause.

Recently Ontario held an election, and the cities went Wet; but the great sturdy countryside went Dry and overwhelmed the Wet city vote.

Ontario is Dry and probably will remain Dry. And at the same time the determined friends of the Wets and the very large vote which they were able to procure, are an admonition to our neighbor and ourselves that we must keep constantly on the watch—"for the enemy never sleeps."

THE GREAT WORM TURNS

Foreign Minister Wang of China gives notice to the world that, as soon as the government has been sufficiently stabilized and the rebellions have been sufficiently repressed and the foreign relations have been sufficiently moralized, he will ask for a revision of the unequal treaties which have been perpetrated upon China by the other nations.

Wang's complaint is fully justified, and his purpose is fully sustained by the facts.

Because of the weakness of China's government in the late days of the empire, and the looseness of China's governmental authority in the opening years of the republic, it has been possible for foreign chancelleries to work their own sweet will upon China, the only restraint being the rival purposes of the grasping nations.

China has been victimized over and over again by seizures of her territory, by denial of her sovereignty over her internal concerns, by the forcing of opium upon her, and by other un-Christian proceedings of so-called Christian powers. It is a sign that China has awakened, when foreign minister Wang gives premonitory pronouncement to the world that he intends to have a revision of the unequal treaties.

If the rest of the world will leave China to the Chinese, it will be better for the rest of the world; because, if the rest of the world insists upon seizing China, some time China may insist upon seizing the rest of the world.

A WAR CLOUD DISPELLED

Whatever may be the opinion in the United States concerning our entrance into the League (as to whether it would be advantageous or not), there is one admission which we ought to make in all candor. The League has been helpful to its own signatory powers, and it has been especially helpful in the affairs of Europe. In late October there was a threat of war between Europe and Turkey. The dispatches spoke all despairingly of the outlook. It is a reasonable assumption that if these two powers had engaged in war, the storm of horror would have been world-wide.

But, at the last moment, both Great Britain and Turkey agreed to accept the temporary definition made by the League concerning the boundaries between Turkey and Irak—the latter being under British authority. This temporary definition will prevail until such time as permanent settlement can be effected by the League.

The composure of the situation came not one hour too soon. British troops and Turkish troops were within touch of each other, armed and ready for the fray. In postponement or in the indiscretion of a single shot, there might have been precipitated a conflict greater than the war of 1914.

We Americans ought to pause long enough in our own intimate affairs, to offer prayers of gratitude to God for averting the calamity, and we ought to recognize the value of the League's proceeding in bringing these two powers to amicable understanding—for if a war had broken loose again, America might not have been spared.

CONSERVATIVE TRIUMPH IN ENGLAND

Ramsay MacDonald is out and Stanley Baldwin is in. Labor had a brief rule in the premiership of Great Britain.

After less than a year the Commons refused to support the ministry, and the resignation naturally followed.

The MacDonald ministry was a composite; and there was some hope that Labor leaders and the Conservatives who had taken place in the Cabinet, might find some common ground upon which they could maintain the progressive government during this trying time, and perhaps reach some basis of domestic and international relations which would give to Britain her desired prosperity.

MacDonald weathered the storm which was raised about him by Labor because of his stern suppression of the supposed railway strike; and he was able to withstand the assaults made upon him because of the recognition accorded to Russia. But a fatal incident intervened; and when one card was pulled from the house, the whole structure fell.

James Ross Campbell, editor of a communist organ, advocated an insurrectionary spirit in the army and navy of Britain, and the government instituted a prosecution. Under pressures which were more than the Labor ministry could withstand, the prosecution was withdrawn. There might have been some Conservative counsel to this prudence, for there was such subterranean muttering as to justify the fear of a widespread civil revolt. But occasion of this withdrawal of the prosecution of a man who was avowedly teaching treason was not to be lost by the enemies of Premier MacDonald. The House of Commons refused to support the ministry upon this issue, and a new election was ordered.

The Conservative or Tory party won by a magnificent victory. The reaction in Great Britain against Bolshevik tendencies was very much the same as the reaction in the United States at our November election. The people prefer the slow safety of conservatism to the unsafety of reform by dynamite.

Stanley Baldwin was called by the king on the 4th of November and he formed a Tory ministry. It is backed by a House of Commons which can scarcely be changed adversely in the next five years. So Great Britain is likely to experience a constructive conservative rule during that time.

MacDonald goes out of office with the general respect of mankind. To the surprise of many of his former critics, he showed himself an able administrator, and, probably to his own surprise, he showed himself a conservator of achieved social values.

The Liberal party fared very badly in the elections. And there is a threat that it will be extinguished as a separate organization. Asquith was defeated; but of course Lloyd George is there, and where he is, activity will flourish.

It is likely that, in a new alignment there may be a merging of the forces which follow MacDonald and those which follow Lloyd George, and that the Conservatives will face united opposition before the expected term of five years of Tory rule shall have been completed.

In the meantime, let us all congratulate Great Britain upon the compromise which this election promotes. She will now have time to formulate careful policies and to execute them. By popular vote she has crushed the communistic movement, and now stands with our own United States for orderly progress by intelligent means.

NAVY DAY'S LESSON

Navy Day, October 27, 1924, revived in the American people a thrilling memory of the glory which our Navy has achieved throughout national history. There was no harm in the observance of the day, except as individuals made harm by misrepresentation or by their own failure to sense the lesson which could be derived from remembrance. Our Navy is for peace, not for war; and Navy Day brought to us a consciousness of the world's mood. This responsible nation was reminded on that day, that it ought to take part in a great movement to further reduce naval armament as well as military establishment.

Americans have as good a right as the people of any other country in the world, to take pride in their naval history. There has not been a serious blemish upon the integrity or courage shown in our naval service in 150 years. And upon that record it can stand, without ever engaging in another strife.

The world's history is adorned by the names of American heroes in the naval service. In all the peace of the future as well as all the wars of the past, these names are an inspiration.

But something ought to come to the mind of lawmakers out of the observance of Navy Day. Very soon, the old and costly battleship will be almost useless as a means of offense or defense. Cruisers, no matter how swift nor how many, are but potential targets for bombs dropped from the air.

Sea power, as shown by Mahan, has been world power in medieval and modern times. But sea power must now give way to air power.

We would not have the nation build an air fleet for war purposes; but we would have the nation build a great air fleet. First, it could be used in the pursuits of peace; and then it could be used to defend in case of war.

Already our air service has shown heroism and ability which ranks it with the best traditions of the American Army and Navy.

Navy Day will have been a good investment if it shall lead the country, in recognition of the mighty past, to plan for a mighty future of protection; and to save public money and to insure the national safety, by transferring a part of its strength from the sea and the obsolete battleship to a dominion of the air equal to that of any other nation on earth.

THE CHRISTIAN OUTLOOK

Carman C. Johnson, of Pittsburgh, edits and publishes *The Christian Outlook*, in behalf of co-operative publicity for religious and moral welfare in a metropolitan area.

So far as THE CHRISTIAN STATESMAN is advised, this is the most ambitious and most promising effort of the kind, that appears in the United States.

The magazine, published monthly, carries the news from sixteen different organizations. Its articles are non-sectarian in themselves, and yet all of them bear directly and helpfully "upon the great moral and spiritual objectives of all the great denominations."

In this mission a definite step is taken for fraternity; and, under the blessing of God, it will not be many years until the church evangelical will be a unit in the expression of its social work for the moral uplift of the people and for the better material conditions which attend upon moral achievement.

The *Pittsburgh Christian Outlook* quotes as a text for its work, this utterance by President Coolidge: "The real reforms which society in these days is seeking, will come as a result of our religious convictions or they will not come at all."

UNWARRANTED CRITICISM OF THE GOVERNMENT

Since last July, ten district attorneys of the United States have resigned or have been asked for their resignations.

Attorney-General Stone says that the leading cause in most cases was the failure of these men to enforce the prohibition laws.

In itself, the circumstance is of tremendous significance. Men cannot remain in these important places unless they have a sincere and confident determination to punish the violators of the Volstead Act. Both the local situation and the instructions from higher officialdom at Washington, make their positions untenable if they neglect this vital duty.

But there is something more important in this matter than the circumstance itself. The whole nation was set agog by the publication of a letter from Mrs. Mabel Walker Willebrandt just before election day, in which she said that there were ten district attorneys whom she would remove if she had the power. A great sensation was created. Ten thousand attacks were made upon the Department of Justice.

And then it was revealed that the letter was written last July and that, since that time, all ten of the officials whom Mrs. Willebrandt had in mind, had voluntarily resigned or had been asked to vacate their offices.

But the sensation had stirred the country for two or three days, and political use and misuse had been made of the communication.

Mrs. Willebrandt protested against the publication of the letter and against the partisan plea which was being based upon her confidential communication to the law enforcement committee. But her protest went unheeded.

The whole case gives opportunity to call the attention of the American people to the fact that the agencies of Government at Washington are very often proceeding along lines of dignity

and security for the public welfare without making very much fuss. This is an illustration of the difference between the quiet and competent method and the noisy, frictional, incompetent method of dealing with matters of this kind.

So far as is revealed, the Department of Justice was doing its full duty. It was forcing incompetent or reluctant officers out of the district attorneys' ships; it was placing competent and zealous men in their places; and it was serving notice, in the most effective way possible, that the full discharge of duty was essential to a retention of position.

And all the sensational discussions were a waste of valuable energy and feeling.

LUXURY, APATHY, DECLINE

Blessings long enjoyed come to be increasingly differently regarded.

This is the operation of one of our human characteristics as individuals and as nations.

When we hunger, then only do we sense the importance of food. When we are impoverished, then only do we sense the value of the competency and the independence which once perhaps we possessed.

When a nation is struggling for its existence, when all its energies have to be devoted to a protection of its rights; these seem to be of inestimable value—an opportunity to live, an opportunity to grow in material and moral splendor; unhampered by tyrants and safe from invasion. But when peace and abundance have been upon the land for a generation and more; when easy riches have poured in streams into the community life, to be gathered by those who have the patience and integrity or the strength and cunning; when all the political rights of the people and all the national integrity can be maintained without a sacrificial struggle, it is the universal experience of mankind that nations grow selfish in their en-

joyments and heedless of their responsibility. Our fathers marched, with bare and bleeding feet through ice and snow, to win national independence for us; and now millions of our people will not give a serious thought nor a sacrificial act from one year's end to another, to maintain what was won by the courage and consecration of the makers of America.

If the spirits of our mighty progenitors can look down upon us now, they will see a material splendor far beyond anything that could have been conceived in their day. The magnificence of all the storied past, known to them from their reading of history, would be but a tallow dip compared to the blazing electric light of modern material civilization.

They would see universality of education; they would see many injustices corrected; they would see an active social service; they would see less of actual material want; they would see disease conquered; they would see the span of human life lengthened. And then—

They might ask themselves what all this glory was for. It is quite conceivable that, if they could speak, they would say to us, that it is not the length but the usefulness of human life; that is not the universality of education but the kind of education; that the wants of man are not supplied by material abundance alone; and that national grandeur is not attained merely by wealth. They might look into the soul of America to see if it had risen to new sublimities—or even maintained the old splendor which they bequeathed to us.

And they might feel the sorrow of a sacrifice scarcely understood and, certainly, not fully rewarded by the gratitude of the generations which have followed.

Our fathers did not ask what the country could give to them, but what they could give to the country. In

these days, the dominating motive of individual life in its relation to the national life, is—What will the country give to me?

Now this is the sin of neglect. It is not an intentional ingratitude; it is not calculated. It is simply the drift of the times carrying us along, as other peoples have been carried by the stream of their own prosperity.

But, in every other case, that stream of mere material prosperity has swept nations to their ruin. There is no exception in the history of mankind.

And, now that we are through with our excitements and our incitements attendant upon the quadrennial election, our people will have a time which can be devoted to peaceful and unselfish thought. Can we as citizens save the country from its own temptations, as the fathers saved it from foreign tyranny? If we would do this, we must be as sacrificing of self as they were. Duty does not call us to bleed upon snowy battlefields nor to starve in prison pens. But it is exacting upon our time and our attention. We must make war upon all those tendencies which would drag the nation down from its high ideals. We must think less of material glory and more of spiritual splendor. We must measure our service, not by what the nation can do for us, but by what we can do for the nation.

This is the change which must come to the soul of America. It must rise above all its indifferences to the finer things. It must cease to measure political success by mere triumph at the polls. It must cease to measure social values solely in terms of dollars. It must cease to measure officials of government by the profitable offices or projects which can be bestowed upon local communities.

The whole nation must set before its vision the ideal which the fathers had, and then it must patiently and loyally work to maintain that ideal at any cost.

The Christian Amendment and the Rights of Conscience

BY RICHARD CAMERON WYLIE

Certain people who oppose the Christian Amendment profess great fear that it will result in the invasion, by the Government, of the domain of conscience. Also, they seem to be afraid that the direful result of this invasion will be persecution. This is a matter that should be given most careful consideration.

The first question to be settled is, what are the rights of conscience? It is not necessary to enter extensively into an inquiry as to what conscience is. The first definition given in Webster's New International Dictionary will serve our purposes; it is: "Sense or consciousness of the moral goodness or blameworthiness of one's own conduct, intentions, or character, together with a feeling of obligation to do or be that which is recognized as good." Rights of conscience must be defined, therefore, in harmony with this definition, and they are invaded only when one is compelled to act contrary to his convictions. As thus defined, it is generally understood that these rights are safeguarded by constitutional and statutory provisions in the United States.

The next point to be considered raises the inquiry whether the Christian Amendment does, by virtue of its essential meaning and inherent force, invade the domain of conscience. In answering this inquiry it should be observed that the Amendment is not an individual but a national acknowledgment of the authority of Jesus Christ over the nation. Of course the implication is that there is a controlling majority of the people who are persuaded that Jesus Christ is the Ruler of nations, while at the same time there

may be individuals who do not believe that He is. All such people have the right to dissent from this religious acknowledgment, and the Government has no right to coerce them into a confession of what they do not believe. Certainly the domain of conscience is not invaded by the making of such an acknowledgment in the National Constitution, and there is no persecution involved or implied in such an acknowledgment.

Those who raise the cry against the Christian Amendment as the first step toward persecution, however, persistently identify it with union of Church and State, and declare that the union thus formed does not differ, in any essential particular, from the Roman Catholic hierarchical system which, in bygone ages, led to the persecution of all dissenters who dared make their dissent known.

Even the most superficial thinker should be able to see the difference. According to the Roman Catholic system there is but one church, and that is the Roman Catholic, outside of which there is no possibility of salvation. Of this church, the Roman Pontiff is the visible head. This same pontiff is also sovereign over all nations, as the vicergerent of Jesus Christ. To dissent from this system, not only endangers the salvation of the individual soul, but is also treason to both Church and State. Persecution is involved in the system itself.

According to the program of which the Christian Amendment is an essential part, there is no union of Church and State of any kind or degree; all churches are permitted to make their own ecclesiastical creeds, and to for-

mulate and practice their own methods of church government and worship; no terms or conditions of salvation are prescribed; dissent from anything embodied in the Constitution is permitted without the dissenter running any risk of coercion, so long as he stops short of seeking to overthrow the Government.

The intelligent, careful, conscientious investigator will see, readily, that the Christian Amendment movement is a movement in perfect harmony with the essential, fundamental principles of true political science, because those principles include the fact that religion is the chief corner stone on which civil society rests. He will discern also, when he advances even a little way in the history of our own country, that this movement is in harmony with the religious principles of the United States. It is a movement for the purpose of giving a more pronounced, consistent, and definite expression to those fundamental, Christian, political concepts which have characterized our nation from the beginning.

But there is still a class of critics, chief of whom are Seventh Day Adventists, who persist in the charge that the very essence of persecution is embodied in the Christian Amendment. This charge means one of two things; it means either that the Amendment is not the embodiment of a Bible truth; or that Bible truth, itself, embodies the essence of persecution. There are still some people who deny that Jesus Christ is the Ruler of nations, and it is perfectly logical for them to oppose the Christian Amendment. But Seventh Day Adventists believe that Jesus Christ is the legitimate Ruler of nations, and that He will rule them when He comes again. It is exceedingly illogical, therefore, for them to hold that the Amendment itself embodies the persecuting spirit, unless they believe that Jesus, Himself, is a persecutor and

that He will coerce, by force, all who dissent from their view of His reign.

Since the attempt to ascribe to the National Reform Movement the purpose or spirit of persecution is based upon false assumptions, it is now in order to inquire whether the logical application of the Christian Amendment would lay burdens upon dissenters which would be unjust, and which might involve the freedom of conscience. For example, the question arises as to the payment of taxes to support a government that embodies a religious principle in which some do not believe. It also involves the financial support of a system of public education, in which the Bible is read and taught. Still further, it involves the matter of voting and holding office under a government which embodies Christian principles which some do not accept.

The first question here to be considered, relates to the payment of taxes to support a government which embodies certain religious principles from which some dissent. This is, even now, a practical question all over the world. In England there is an established church, and there are many dissenters who belong to independent, dissenting churches. They certainly pay their share for the support of the government, and, at least indirectly, contribute to the support of a church from which they dissent. This same question existed in the days of Jesus Christ in the flesh, and there were two parties among the Jews, one admitting and the other denying that it was lawful to pay tribute to Caesar. They tried to ensnare Jesus by getting a direct affirmative or negative answer from Him on this question. But He gave an answer that throws light on the matter whenever and wherever the issue is raised. The very fact that the Roman coin bore the image and superscription of Caesar, was proof that the people were enjoying their civil rights under the emperor, and that they should,

therefore, pay for what they enjoyed. The payment of taxes involves no acceptance of political principles from which we dissent. The same principle holds true in the matter of supporting public schools in which the Bible is read. The opponents of the Bible are getting more benefit from the influence going forth from that practice, than all their school taxes amount to a thousand times over.

As to the matter of voting and holding office under a government whose constitution acknowledges the rulership of Jesus Christ, it is enough to say that there is no law requiring any citizen either to vote or to hold office. And so long as half the people entitled to vote do not vote, the way out of the difficulty should be apparent to all who dissent from Christ's rulership. But, if they are determined to use the ballot, they must find for themselves a way to harmonize their practice with their faith or lack of faith. Perhaps they can explain how they can vote and hold office now under state constitutions which acknowledge God and under Sabbath laws which set apart the first day of the week as the weekly rest day.

While the apostles of the atheistic theory of government have the civil right to hold and to advocate, their views, they have long since passed the bounds of reason in their methods. It is impossible to frame a political system that will be neither atheistic nor Christian. As it is impossible for the individual to be neutral in the matter of personal religion, so also is it impossible for the State to be neutral in the matter of national religion. Let no one, therefore, suppose that he is giving expression to political wisdom, when he advocates a system of government that is all things to all men, no matter what their attitude on religion may be.

The ludicrous part of the discussion under review has been reserved for our final remarks. It is composed of a very fantastic interpretation of the thir-

teenth chapter of Revelation. This alleged interpretation is a joke of huge dimensions. The essential points in this chapter are these: John first sees in vision a beast coming up out of the sea, which was a great persecuting power. Next, a beast rises from the earth, having two horns like a lamb, but it speaks as a dragon and is very much like the first beast in its general character and conduct; it requires men to make an image to the first beast and gives life to that image; it persecutes to the death all who will not worship the image; it performs by the help of Satan great wonders whereby people are deceived. According to our Seventh Day Adventist brethren, that first beast is the papacy, which it is not. It is atheistic civil government. Again, these people say that the second beast is the United States, which likewise is absurd, because later on it is called the False Prophet, and this means an ecclesiastical, and not a civil power. Once more, these people say that the image of the beast is The National Reform Association, which they declare to be the very image of the papacy, and to be ready to persecute if only it had the political power. Nothing could be more fantastic than this alleged interpretation. According to the record in Revelation, the image of the beast is made by order of the second beast. The Seventh Adventist brethren's interpretation would lead to the conclusion that our Association was formed by command of the United States Government, and that it will be the persecuting agent as soon as it succeeds in getting stringent Sabbath laws enacted. But, according to Revelation, the second beast itself is the persecuting power, and is so by virtue of its inherent characteristics, which are the same as those of the first beast. It is needless to say that a cause that depends upon such an abuse of Scripture to maintain itself, is certainly not inspired by the Spirit of the Lord.

The Petition for the Christian Amendment

Once more THE CHRISTIAN STATESMAN prints a petition and a proposal for an amendment to the Constitution of the United States, to acknowledge our Lord Jesus Christ as Ruler of the nations.

This is the form of petition and amendment adopted by the Reformed Presbyterian Synod, and now widely approved by Christian citizenship.

TO THE PRESIDENT, THE HOUSE OF REPRESENTATIVES AND
THE SENATE OF THE UNITED STATES

WHEREAS, The unity, justice, tranquillity, defense, welfare, and liberty of nations, the objects specified in the preamble of the Constitution of the United States, are to be secured by recognizing the authority and obeying the law of Jesus Christ, and

WHEREAS, The enthronement of Jesus Christ as Saviour and King in the life of the people of the United States should be followed, as a consequence, by the acknowledgment of His authority in "the supreme law of the land," therefore,

We respectfully present and urge our petition that the preamble of the National Constitution be amended to read in substance as follows:

WE, THE PEOPLE of the United States, *devoutly recognizing the Authority and Law of Jesus Christ, the Saviour and King of nations*, and desiring to form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

Place of meeting.....

Time..... Number of Petitioners.....

Signed.....

Position.....

Address.....

The President and Congress

BY JAMES ELLINGTON MASON

At this writing, it has just become certain that President Coolidge has won by an overwhelming majority. And probably his popularity has carried to House and Senate a clear Republican majority, which will be loyal to him and to the party platform.

Of all things of merely human character, this would be the most desirable—that the President should be able to lead faithfully and intelligently, and that Congress should be willing to follow his direction.

There is no man worship in this; and there is no abdication of the individual responsibility. It is merely a conscious acceptance of a moral obligation. It is true that men are selected for Senate and House in their own right, as competent and trustworthy spokesmen for their states or districts. But it is a larger fact that, in this particular election, the men who were victors on the Republican ticket can justly ascribe their triumph to the confidence which the people feel in the leadership of Calvin Coolidge. As nearly as one may say that there was an expression of opinion outside of the mere mark on the ballot, it is safe to declare that ninety per cent of the voters who give thoughtful consideration to the issues were attempting to express their approval of the President and their determination that a Congress should be elected which would support his policies.

If this be a true analysis, then the minor right to represent a district or a state, or to speak for a bloc, must yield to the greater moral demand in behalf of the whole country and of the general welfare.

Calvin Coolidge typifies calm common sense to the American people. They had become wearied with scandals and recriminations. They had become

fearful of antagonistic blocs. They were determined to shut out radicalism. They wanted harmony along the lines of safe progress.

I recognize, as does every political observer, that the man who goes to Congress, to Senate or House, feels that he is under obligation to represent his own immediate constituency and to work for its interests. He asserts this as a moral proposition, although very often it is tinged with a shrewd calculation of the advantage to be had at the next election if he shall be able to procure a lot of special favors for his people at home.

But that is altogether too restricted a view to take in these days. It is also dangerous. Time was when the only opportunity for the expression of local need and local opinion was through the views of the senator or congressman—when the country had not the present means of intercommunication nor of transfusion of financial and social conditions. That time has now passed. No part of the country can profit, and no part of the country ought to be permitted to profit, by the greed and the aggressive cunning of its representatives in Congress, when that profit is an injury to the general welfare. This is one nation now. Its welfare is bound into one common project. No section must be permitted to gain an unfair advantage at the expense of any other section; and certainly no class must be permitted to ride to power and profit upon the shoulders of any other class.

I am sure that seventy-five per cent of the thoughtful people of the United States, are hopeful that Congress will loyally follow President Coolidge's direction and will enable him to give the country a calm, patriotic, Christian, common sense administration.

Special Correspondence from Mormondom

[Information direct from Salt Lake City, Utah.]

Nearly every tourist who enters Mormondom wants to know how the Mormon church exercises the authority which its critics assume that it does exercise over its followers, in business and in politics.

Upon their visits to the home of the "Saints," most outsiders see only the surface; they observe ordinary community life with very little obvious peculiarity; and they go away either in doubt or in mystification concerning the absolutism of the rule of the hierarchs.

The only satisfactory answer must begin with a statement of the character of the organization. First, at the top stands the prophet. He is called the president. But he is also recognized as prophet, seer and revelator, to all the world. The first prophet was Joseph Smith, allegedly appointed to this place by a divine ordination. According to Mormon faith, the Father and Son both appeared to Joseph on numerous occasions; and Peter, James and John brought the authority and vested it in him. His successors also have come to their places, under divine appointment, and in the order of their seniority of service. Now this prophet is the sole authorized representative of the Almighty on this earth, the sole mouth-piece through which speaks the will of the Lord.

Therefore, by all logic, he is the entire government of his church. He selects two counsellors, who sit with him, and the three of them constitute what is called the first presidency.

As he selects these two associates, and as they are always in complete accord with his views, entire authority remains vested in him—not only by the

assumed divine appointment but by human acceptance.

Next to the first presidency is the quorum of twelve apostles. And every one of these is selected by the prophet under assumed divine revelation. And the choice always goes to some person who has been proved by years of devotion and tutelage. Therefore the prophet's authority is still absolute.

The senior member of the quorum of the twelve apostles invariably succeeds to the presidency upon the death of the incumbent. By the mechanical process of selection and succession, the fifteen (the presidency and the apostolic quorum) are bound together in such solidarity—and in such obedience by fourteen of them to the will of the first—that there is really but the action of a single man and the exercise of a single will. Rebellion on the part of any one of the fourteen would cause his immediate displacement, and would lose for him his chance of succession to the presidency.

In addition to the fifteen, there are seven presidents of seventies, three members of a presiding bishopric, and one presiding patriarch—making a total of twenty-six who are the general authorities, or ruling hierarchs, of the church. Some of these presidents of seventies and members of the presiding bishopric are strong men; but they get all their authority through appointment by the prophet, and they could be removed at his pleasure. So they are amenable to his will.

There are more than 90,000 members of the Mormon priesthood, all organized into quorums and all kept in touch with the will of the prophet. In addition, there are nearly 800 bishops

and other officials holding local authority; and all these are mobile to his purpose. It is said, and probably with truth, that the Mormon prophet can communicate his will, by word of mouth, to every member of his church in Utah and the four states surrounding, within seventy-two hours.

The women of the church are organized into societies of their own, of which the general officers are all appointed by the prophet.

The young people of the church are organized into "mutual improvement" societies, all of whose officers are appointed by the prophet.

The children of the church, after they reach three years of age, are organized into Sunday schools and primaries; and the officers of these societies are all appointed by the prophet.

Then there is a special arrangement which includes all the population of the United States, and which is almost definitely political in its character although it has its religious aspect. The entire territory of this Republic is divided into stakes of Zion or into "missions." At the head of each stake of Zion stands the stake president, and at the head of each mission stands the mission president; and these officers are appointed by the prophet. And, in turn, these presidents of stakes and presidents of missions have their cohorts of elders.

So the prophet can send his word down through the quorum of the priesthood, or directly through the presidents of stakes and missions, and reach every member with a personal message, without having to write a word or produce one line of publicity.

There you have the thing. Absolute power. Secrecy. Celerity.

What chance has an individual to disregard any real wish of the prophet? A man who can stand out in rebellion is a rarity; and when one does emerge,

he pays such a price that all others take warning.

It is true that there are a thousand and one things in community life, with which the prophet does not concern himself. So he leaves to the mass of his people an apparent freedom of utterance and movement. But, in reality, they are only as free as the fish in a net. They can swim just so far and no farther. Whenever the prophet has a real purpose, he can issue a command as *the will of the Lord*, and everyone obeys it or else stands in jeopardy of eternal condemnation, and in certainty of earthly annoyance—amounting in some cases to practical ruin.

We are used to the thing out this way; and, because we are accustomed to our burden, we are not expected to grow restive under its exactions. But I am always wondering how the people of the United States at large—I mean the free people of the United States—can endure the situation which so seriously affects the life of the Republic.

Already the Mormon church prophet is powerful; and his power is growing into menacing proportions.

And my wonder is accentuated by the fact that I know, partly from observation, and considerably more by reading and hearing, the traditions of the long controversy of the people of the United States with the Mormon system.

In the day of Mormon weakness in numbers and in wealth, the people of this country would not endure the pretensions of the Mormon prophet. Some of the ablest writers and the majority of our ablest legislators directed their opposition against this system, declaring it to be not only an un-American system, but a thing to be forbidden perpetuation if we wished to preserve the integrity of our institutions. The Mormon church has always been in

conflict with the civil authorities, until recent years when it has become so strong that the civil authorities are overawed by the church power.

If it was right for the nation to fight the Mormon system in the day of Mormon weakness, is it not wrong—and dangerous—for the nation to submit to the defiant arrogance of the Mormon system in the the day of Mormon strength?

When practically all the Mormon people lived in territories and had no national vote, Congress passed restrictions to restrain the church prophet from the exercise of an effective political authority. But now that the Mormon voters are in states where they can affect national affairs by their franchise, the nation leaves the Mormon prophet to work out his insolent purposes.

Probably that is the very reason. When they were weak it was easy to proscriber and punish, for they could not retaliate. But now, when they are strong, the politicians find it more profitable to make terms with them.

Some uninformed people answer that the nation accepts the present situation, because Mormonism has changed its character. That is not true.

As late as two years ago, there was a revolt in Salt Lake City; and that revolt spoke for all the non-Mormons throughout Mormondom. The church controlled absolutely in politics. A political movement took upon itself the name of the American party and sought to make headway. But it failed. Various reasons are given. There were many Americans who felt that they could not ally themselves with certain other elements in the American party. And then there were the ambitions of various non-Mormon politicians, which could only be gratified if those ambitious people remained within the regular parties, which are under Mormon church influence.

But the large reason for the collapse

of the revolt was in the feeling that it was utterly hopeless.

Again and again, there has been a movement of this kind in Mormondom; and always it has been costly of money and business and social relations; and always it has been a failure. It is only natural that men should ask themselves what is the use of risking so much, when there is no possibility of anything but loss.

* * * * *

I see that THE CHRISTIAN STATESMAN advocates Protestant unification. Evidently the purpose is to unify the real American citizenship upon an understanding of the Protestant right in this Protestant nation.

Let me suggest to those who have such purpose in mind and any responsibility for the carrying out of the purpose, that one of the first situations which they ought to meet is that of an un-American kingdom set up in an American republic.

The late Josiah Strong, in his monumental work on the question, stated the case plainly when he said that the Mormon system was an *imperium in imperio*. It is an absolutism as complete as that of the pope or the successors of Mohammed. It is a theocracy without the authority of God. It holds whole states under its influence, it is growing in power and skill.

It terrifies and subjugates at home and it treats with political leaders abroad. Its sole purpose is to aggrandize its own political influence, until it shall become the ruler of the Republic.

Let me repeat: It is not surprising that we who have lived under this for so long a time, have accepted it; but my wonder is at the supineness and lack of interest of the free people of the United States. Surely they have slight regard for the institutions bequeathed to them by the fathers if they will allow the Mormon church to dominate the civil powers.

EDITORIAL

THE WAY OF PEACE

The world is weary of war, but has not found the way of peace.

No great world leader has yet arisen, endowed with sufficient wisdom and power to furnish a satisfactory solution of world problems.

Political leaders, to whom the world looks for guidance in national and international affairs, are not qualified for this task.

In the noonday splendor of the light from the Sun of Righteousness now shining all around us, the nations are groping in darkness as in the night.

Failure is the fate of even the most promising of the human devices for securing world-wide peace.

Two generations ago, it was declared with unbounded confidence, that the world had seen its last great war because the material interests of all nations were so interlocked that no nation would or could entertain the war spirit.

In 1912, one of the foremost teachers of sociology stated to a large class in Columbia University, that religion was a promoter of war, not of peace; and that science, which is the same in all nations, will put an end to war.

Within two years after this statement was made, the greatest war of all history was begun; and it was made a hundred fold more destructive than all its predecessors, by scientific discoveries and inventions.

As soon as the world is wise enough to look in the right direction for the way of peace, it will turn its attention to the religion of Jesus Christ, who is the Prince of Peace.

Let us try to frame a peace program for the nations to follow, as the

elements of such a program are presented in the Bible.

I. Peace is of heavenly, not earthly origin, and must, therefore, be sought from God in His appointed way. The Scriptures abundantly verify this statement, as the following texts declare. On condition of national righteousness God says, "I will give peace to the land, and ye shall lie down, and none shall make you afraid." (Lev. 26:6). A part of the priestly benediction is, "The Lord lift up His countenance upon thee, and give thee peace." (Num. 6:26). The Psalmists repeatedly declare that peace comes from God, as the following passages show. "The Lord will bless His people with peace." (Ps. 29:6); "I will hear what God Jehovah will speak for He will speak peace unto His people, and to His saints." (Ps. 85:8). And in Isaiah we find "Jehovah, thou wilt ordain peace for us." (Isa. 26:12). "I am Jehovah, and there is none else: I form the light, and create darkness: I make peace, and create evil." (Isa. 45:6,7).

The New Testament abounds in passages presenting God as the God of peace. In numerous places where the form of benediction is used, peace is invoked from God the Father. (Rom. 1:7; I. Cor. 1:3; II. Cor. 1:2; Gal. 1:3; Eph. 8:2; Phil. 1:2; Col. 1:2; I. Thes. 1:1; II. Thes. 1:2; I. Tim. 1:2; II. Tim. 1:2; Titus 1:4; Phm. 3; II. John 3). God is frequently called the God of peace, (Rom. 15:33; 16:20; Heb. 13:20).

Since peace is a gift of God, there is no other source from which it can come. This is the first item in any wisely constructed peace program.

II. Peace is one of the blessings procured by the death of Jesus Christ.

as the Scriptures frequently declare. "The chastisement of our peace was upon Him" (Isa. 53:5). "But now in Christ Jesus ye that once were far off are made nigh by the blood of Christ. For He is our peace, who made both one, and broke down the middle wall of partition; * * * that He might create in Himself of the two one new man, so making peace." (Eph. 2:13-17). The meaning of this message manifestly is that Christ by His death makes peace between Jews and Gentiles, and therefore between all nations, and unites them into one body which is here called a "New Man." This and many other texts present the general and world-wide reference of the death of our Lord.

III. Peace comes to men and nations only through the administration of Jesus Christ the Reigning King. The Bible is rich in its teachings on this point. "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end." (Isa. 9:6,7). It is He that, according to the teaching of the Holy Spirit, is "to guide our feet into the way of peace." (Luke 1:79). On the night of His birth, the proclamation of the angels was in these words: "Glory to God, in the highest, and on earth peace and good will toward men." (Luke 2:14). "The word which He sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (He is Lord of all)—(Acts 10:36).

The Messianic Psalms, such as the 72nd, declare that peace is one chief characteristic of His reign. "In His days shall the righteous flourish, and abundance of peace till the moon be no more."

IV. Peace is obtained only by sub-

mission to Jesus Christ the Ruler of nations. This truth is variously expressed in the Scriptures. Sometimes it is called righteousness. "The work of righteousness shall be peace, and the effect of righteousness, quietness and confidence forever." (Isa. 32:17). "Thus saith Jehovah, thy Redeemer, the Holy One of Israel: I am Jehovah, thy God, who teacheth thee to profit, who leadeth thee by the way that thou shouldest go. Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isa. 48:17,18).

Sometimes the negative form is used and peace declared to be impossible for the unrighteous, as the following texts plainly show. "There is no peace, saith Jehovah, to the wicked." (Isa. 48:22). "There is no peace, saith my God, to the wicked." (Isa. 57:21). "The way of peace they know not; and there is no justice in their goings; they have made them crooked paths; whosoever goeth therein doth not know peace." (Isa. 59:8). "The wicked shall be cast into hell, and all the nations that forget God." (Ps. 9:17).

V. Peace is established only through the suppression of the selfish, worldly, ambitious aspirations by which men and nations are almost universally characterized. God sets Himself determinedly against those who harbor such a disposition. In His attitude toward them, He is called a man of war. Although Jesus Christ is the Prince of Peace, He is described as leading the armies of heaven in conflict with the hosts of evil.

"Jehovah is a man of war; Jehovah is His name." (Ex. 15:3). "Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle." (Ps. 24:8). "The Lord at thy right hand will strike through kings in the day of His wrath. He will judge among the nations, He will fill the places with dead bodies; He will strike

through the head in many countries." (Ps. 110:5,6). "Gird thy sword upon Thy thigh, O mighty One, Thy glory and Thy majesty. And in Thy majesty ride on prosperously, because of truth and meekness and righteousness; and Thy right hand shall teach Thee terrible things. Thine arrows are sharp; the people fall under Thee; they are in the heart of the King's enemies. Thy throne, O God is forever and ever." (Ps. 45:3-6). "And I saw the heaven opened; and behold, a white horse, and He that sat thereon called Faithful and True; and in righteousness He doth judge and make war * * * And His name is called the Word of God. And the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and pure. And out of His mouth proceedeth a sharp sword, that with it He should smite the nations."

"And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And He will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:3,4).

CENSORING THE WORD OF GOD

In some parts of the United States the school officials, in concert with the Protestant clergy and with some Catholic priests, are proposing to decide what parts of the Bible may be read in the public schools without giving offense to any creed.

This is one of those peculiar manifestations of American tolerance which

seem almost inexplicable to a reasoning mind.

Inasmuch as the Catholic church opposes the public school system of America, why should the Catholic priests be consulted as to what should be taught in the public schools? The Catholic church determines what shall be the curriculum in its own institutions of learning. It ought to let the others alone.

THE PRAYER FOR PEACE

It was a mighty prayer for Peace which went up to the throne of God from the Church of America on the Sabbath Day, the 9th of November, just as Armistice Day was approaching.

Such humble and faithful appeals have their double effects. They express human dependence upon God; and they attune the human mind to the peace idea.

We know that peace is possible; but not until we think peace, work for peace, and regard war as an unspeakable and an impossible sin; and not until the principles of the Prince of Peace are made to prevail in the affairs of the nations, will that possibility be realized.

In urging the churches of Christ in America to sanctify and solemnize a Day for Peace, by prayers and sermons, the Federal Council was merely urging the pastors along lines which nearly all of them would have been glad to follow without any urging. But the unity of purpose and the harmony of action made the dedication of the day an impressive thing in the American mind.

If the millions of Christian folk in this land can be led to think peace, and to think of peace only under submission of the nations to the Prince of Peace, the trend of the world's movement may be turned away from war horror and into righteous safety.

OUR VACANT CHAIR IN THE LEAGUE

Fifty-four nations are now within the League. Another, Ecuador, is likely to enter before this year shall close, or immediately upon the opening of 1925. Still another, Mexico, is strongly inclined, and under the administration of President Calles—and with commercial conflict settled between Mexico and the nationals of other powers—there is every reason to expect her mergence into the League within a period of months. Russia and Germany are making approaches.

The League is at work. It now includes all the great powers of the world except the United States. Soon it will include all the nations except our own.

Where shall be our place? Inside or outside?

It is a condition and not a theory which confronts us, as Grover Cleveland used to say. In large degree, the international relations are to be determined upon bases which shall be originated within or approved by the League. If we remain outside, we shall harmonize with these plans or oppose them; to oppose them is to put ourselves outside of and in antagonism to the family of nations; to harmonize with them is to accept the direction of the League although we are not a member of it.

There are some plain questions in this matter which our people ought to consider.

We stepped deliberately out of the world's leadership. We can recover that leadership, but only by taking our place as a responsible part of the League.

Is it better for the United States to withhold herself from such relations, making unofficial observation of

proceedings, taking part in commissions which may be appointed as agents of the League, approving proceedings where we will and resisting proceedings where they are not in line with our assumed policy? Is this our destiny?

Soon we shall have to answer, because the world is moving on.

While some of our politicians have been telling us that the League is dead, the League itself has been demonstrating such character and making such progress, that only a fatuous mind will any longer accept the erroneous statement that the League is either dead or inutile. It is today the greatest human factor in the maintenance of peaceful relations in the world. Its plan to arbitrate before war can be declared by any of the powers, with treaty stipulation by fourteen of the leading countries of the world that they will abide by and enforce this condition, is the mightiest human step taken in nearly 2,000 years, toward the cessation of war.

Every year for four years, we have been told that the League is dead. And each year we learn that it is still living, and growing in stature, intelligence and influence.

Therefore the question recurs "What place shall the United States have? Inside or outside?"

We shall be a leader, or a follower, or an opponent.

THE CHRISTIAN STATESMAN maintains the opinion which it expressed upon this subject six years ago. We belong in the League as its leader. In that position we can speak for the highest ideals with which the Lord inspires the minds of His ministers in this appointed nation. It is our duty to get right with God; and, being right with God, to take our appointed responsibility and to lead the other nations to be right with Him.

HELPFUL HARMONY WITH THE PRESIDENT

The Republican party has won a sweeping victory in the presidential election.

It is now incumbent upon all the citizenship of this country and it is particularly required of the Christian citizenship, that there shall be a prayerful help extended to the chief magistrate of this appointed nation.

Let all jealousies and all differences of political opinion be subordinated now to a higher duty. President Coolidge confronts difficulties, which would appall any but a stout-hearted man of reverent faith. As he shall be inspired to lead and as the nation shall be willing to follow along the path of righteous endeavor, so shall we gain national well-being. If he should fail for God, disaster would follow—we can all agree upon that. Surely then, if the people fail him, disaster must come. It ought to be the determined ambition of every man, no matter what his political partisanship, to help his country to four years of righteous prosperity at home and righteous peace abroad. And such a thing can be attained only if there shall be a patriotic support of the presidential policies. Under the authority which Jehovah conferred upon them, the people of the United States have selected Calvin Coolidge as their chief magistrate for a period from March 4, 1925, to March 4, 1929. He is the most powerful ruler on earth. What he does can be of immediate benefit and of lasting worth to this country and the world. But if he is not permitted to do the things which the nation has elected him to do, what shall be the result?

During the first session of the 68th Congress, the country was distressed and was injured, by such antagonisms to the policies of the President as to

leave us without any real plan for going forward.

Possibly it is of value to have a minority party offering its opposition in the form of constructive criticism. This is a check upon what otherwise might become a tyranny in one party which had all power and no immediate responsibility. But the woe of last year was not produced by the opposition of the minority party. It came from the antagonistic blocs within the President's own party.

There is the principle of morals which comes into this issue. The House and Senate were Republican; and the people had given Republican authority to these two bodies for the specific purpose of having Republican policies carried into effect. The President was not only the head of the nation, but in a very proper sense he was the head of the party. He had the authoritative right to interpret the party pledges. And it was politically unmoral, if not distinctly immoral, for men elected upon the same platform and bound to honor the President in his two capacities as chief executive and as party leader, to nullify his best endeavors by selfish and captious opposition.

We must hope for better things after next March. The Republicans have again a definite majority in each House. Every man who was elected as a Republican was elected to support and not to oppose Calvin Coolidge as President. The men who thus received their election and who later join in blocs and antagonistic movements to nullify the work of President Coolidge, betray the trust reposed in them.

THE CHRISTIAN STATESMAN believes that Calvin Coolidge will ask for and receive light from on high. We believe that he will seek to serve God and, thereby, to render his service to the people of this country.

And we invoke a loyal and faithful support of his work by the Congress

which will come into power with the opening of his new term.

In the meanwhile, in the closing session of the 68th Congress, the Republican majority in the two Houses ought to recognize that it has received a mandate from the voters of the United States. In the election of Calvin Coolidge, the people gave unmistakable direction to their Congress to support the President.

If we can have unity of purpose and harmony of proceeding at Washington, the four years to come will be a glowing period in American history.

**ROBERT M. DOWNIE, INVENTOR,
POET, AND CHRISTIAN
BUSINESS MAN**

The world lost a varied genius in the passing of Robert M. Downie, who died on Friday, October 24, in the Beaver Valley General Hospital at New Brighton, Pa.

Mr. Downie had a combination of abilities so rare, that not once in ten million times do you find them arrayed in the plenitude which made his character so big and so versatile.

Mr. Downie was a famous inventor; and also he was a financial genius in handling for himself and his associates the business of his inventions. The Keystone Driller Works, of which he was the guiding spirit, and which manufactured machinery which his inventive mind designed, is an unblemished monument of business success.

Mr. Downie was an author. His prose books show such depth of thought and such breadth of observation, as to give to them rank in the great literature of Christianity. His poems showed a delicacy and tenderness most unusual in a mind of such strong qualities in business and such close utterance in prose.

Mr. Downie was a great Christian leader. In this domain he gave his

most valuable service. A member of the Reformed Presbyterian church, all through his life time he bestowed upon that organization and its agencies, the counsels of his genius and the material contributions to assist in carrying them to fruition.

Mr. Downie was a director of The National Reform Association, from the time its charter was granted until the day of his death. This Association owes to him an undying debt of gratitude. His contributions covered the whole range of its needs. He thought for it, he wrote for it, he planned for it and he contributed most generously to its progress.

Robert M. Downie was born in Butler County, near Valencia, Pa., in 1853. His active business life was spent at Beaver Falls, Pa.

Immediately upon learning of Mr. Downie's death the President and the General Secretary of The National Reform Association sent to Mrs. Downie the following message:

"In behalf of ourselves and our associates of The National Reform Association, we present to you and all the family of our revered and beloved brother, R. M. Downie, our sincere condolences. Appreciating the splendor of his life and his service, grateful for all the mighty help which he extended to the cause of the King, we can but deplore his having been taken away, even while we bow to the decree of our Father in heaven. May you and all the family be comforted and sustained, and may the great works of our friend and brother be magnified in blessings upon his dear ones and upon the world."

Resolutions have been prepared and will be submitted to the Board of Directors at the Annual Meeting of The National Reform Association for ratification.

The loss caused by Mr. Downie's death is so large that only the Providence of God can fill the great gap.

VOTERS UPHOLD COOLIDGE CONFIDENCE IN WORLD COURT

It may be that the President will find ways to merge us into world affairs, upon advantageous terms, without joining us to the League of Nations.

As often stated in these pages, THE CHRISTIAN STATESMAN has favored the League, believing that in some such association — properly guarding the rights of the individual nations—would be found a method for disarming the world and for turning its old time military energies and expenses into the pursuits of peace and the sustenances of prosperity.

But we are not inclined to be obstinate or captious. Still believing in the League as a working force—for it is operating with signal success for fifty-four of the nations—THE CHRISTIAN STATESMAN is ready to support the policies which Calvin Coolidge has favored for our country's participation in world affairs, upon terms of dignity and safety. He favors a World Court. And our entrance into that tribunal should be one of the earliest events in our international relation.

The Senate ought to take heed of the mandate given by the voters of the United States on the 4th of November. That mandate was to follow the policies of President Coolidge; and one of these policies is the World Court. As soon as we shall have taken our place there, no doubt another step will be indicated by the President; and before the conclusion of his own term in the White House, we shall have such fixed status in the world's councils—either in the League or out of it, in an association or out of it—with such defined conditions and authorities as will give once more to the United States, her place of leadership in world progress toward a social restoration and a universal peace assured under the blessing of God.

THE CHRISTIAN LEAVEN IN CHINA

Feng Yuh Hsiang, a great marshal in the Chinese army and greatest of Chinese generals, is a devoted Christian and is preaching the Gospel to the soldiers, thousands of whom have been brought into knowledge of the truth.

It is this Christian leader who has seized Peking, not for war and not for turbulence, and certainly not with any selfish ambition.

He says that war must end for all time; and it was because of this determination that he made his coup d'état. Marshal Hsiang is outspoken in his rebuke of those selfish political leaders in China, who, to gratify their own ambitions, entered upon armed conflict. He says that all the responsible leaders of China, who have any regard for her welfare, must now join together and bring her shattered parts of national life into some coherence.

The task which he thus announces is an extremely difficult one, but the last twenty years of the world's experience with China is an indication that it is not impossible.

The national character of China was a rope of sand. Geographically a unit, and with social similarities throughout the eighteen provinces, there was little of that spirit which in other lands is called patriotism. The Chinese dealt with their own village governments and these with the provincial powers and these, in turn, with the central government at Peking.

But with the awakening has come a belief in the destiny of China as a progressive power. And Christianity has been the fire which has warmed this spirit into activity.

Of all things, it is now one of the most important to the whole world, that the Chinese shall have peace among themselves and that they shall stand for the peace of the world. For this we must rely upon the Christian

spirit of Hsiang and of the other dominating personalities of their new republic. If the man power of China were once devoted to warfare upon the world, and armed with the modern implements, her destructive power could make that of Attila and Genghis Khan seem a puny thing.

With Christian leaders subduing the war spirit in China and cultivating instead the ideas and ideals of a peaceful republic, the world is relieved of a mighty menace.

PRESIDENT COOLIDGE PROMISES LAW ENFORCEMENT

To all the friends of prohibition—and this surely includes all readers of *THE CHRISTIAN STATESMAN*—it is proper to offer felicitations.

In so far as one may forecast the future, it is quite certain that the Volstead Act is to be rigorously enforced by the present administration, the same administration to which the people have entrusted another four years of power.

The platform adopted by the Republican National Convention at Cleveland, Ohio, last June, carries these incisive paragraphs:

We must have respect for law. We must have observance of law. We must have enforcement of law. The very existence of the Government depends on this. The substitution of private will for public law is only another name for oppression, disorder, anarchy and the mob rule.

Every government depends on the loyalty and respect of its citizens. Violations of the law weaken and threaten government itself. No honest government can condone such actions on the part of its citizens. The Republican party pledges the full strength of the Government for the maintenance of these principles, by the enforcement of the Constitution and of all laws.

There is nothing evasive in such declarations. No appeal for Wet votes

was being made for the Republican party at that Convention. The platform was not a straddle but a pledge. It was made with due sense of responsibility.

And better even than the platform pronouncement is the calm, natural utterance of President Coolidge himself, who in accepting the nomination to the Presidency said:

Our country has adopted prohibition, and has provided by legislation for its enforcement. It is the duty of the citizen to observe this law, and the duty of the Executive to enforce it. I propose to do my duty as best I can.

We bid all our readers take heart. This quiet, serene man in the White House is backed by a victorious party. His associates recognize the solemn obligation upon which they entered; and he, Calvin Coolidge—President and President-elect—recognizes his responsibility to God and the people. President Coolidge will see that the laws are enforced; and he will do it without very much fuss and feather. It is rather safe to make the prediction that, before the close of President Coolidge's own term in the White House, the whisky business will have been driven to its remotest caverns and will be hiding there in fear and trembling.

AMERICAN LUTHERAN SURVEY TO CONTINUE

It is most gratifying to know that the *American Lutheran Survey* is not to suspend.

In the issue for October, the *Survey* announces that its friends have decreed that it shall live, and that they have given substantial backing to that decree.

The editors announce that they are taking up with new zeal the work which they had practically suspended; and we have confidence in the courage, the patience, and the foresight with which these good men will continue their great publication.

SOMETHING WHOLESOME IN DENMARK

It is reported that Denmark is to attempt, in practice, the doctrine of non-resistance.

She is to abandon all warlike force by land and sea. She aspires to no concession, and she will depend for her protection upon the world's sense of justice.

Denmark is safe. No nation of the earth will attempt any invasion of the island, nor make any attack upon her possessions. Denmark has made small annual expenditure for her navy, but the relinquishment of this particular cost will be of advantage to her. Her army, however, has been in proportion to her population. She has had a force of 27,500 men in active service; with an organized reserve of 159,000, and an unorganized reserve of 279,500. Her total of trained men, organized and unorganized, is 466,000—fourteen per cent of her man power. To take these from their military service and to give their time and energy to the arts of peace, is to add nearly ten per cent to the country's power of production for the maintenance of her own people in a comfort approaching luxury; and, with the financial outlay from her military assessment and from her naval expenditure subtracted, she will find that her own total budget may include very much larger amounts for internal improvement.

The monied value of this experiment, as it is called, will be demonstrated within five years. Realizing the energies from inutile military preparation and giving these energies to peaceful pursuits; and appropriating her resources to purposes of her own civilization, Denmark will show the world by a formative example, how much better it is to be creative than destructive.

And the experiment, as it is called of nonresistance will be effective. Giving no provocation, Denmark is no likely to receive any. Being peaceful in her attitude to all the world, she is likely to find all the world in a peaceful attitude toward her. We have spoken of it as an experiment, because this is the designation applied in much of the public print. It is not an experiment in the big moral and economic sense; for all that it can prove in its utmost success has already been proved by the experiences of mankind.

* * * * *

In making full commendation of the proceeding of the little kingdom of Denmark, we are not assuming for a moment that the great powers are on the road to an agreement by which such a thing could be done. And until there is a general agreement, no one of the powers can leave itself without means of defense against aggression. THE CHRISTIAN STATESMAN is an advocate of peace and of the measures which can be taken by the nations to avoid provocation to war. The essential one of these measures is disarmament. But THE CHRISTIAN STATESMAN has not believed that it was right for the United States to go as far as Denmark has gone during this condition of world unrest. Denmark has not possessions which arouse the serious envy of the other powers. And Denmark is connected by ties of blood with some others of the great powers, and there is a sympathy and understanding that would be a protective guardianship of her position.

We must not minimize the importance of the example; but we must realize that when the other great powers are ready to follow, it must be by concert, rather than by the dangerous and perhaps fatal step of individual action by any one of the nations.

The Prince's Peace

BY BENJAMIN JENNE

The Prince's Peace! It is coming. By the spirit of God, we know it is coming. By the righteous determination of some nations to destroy war and the militarism that makes war, we know it is coming. By the torn earth and the bleeding hearts—one vast atonement—we know it is coming.

The promise is sure. "He shall judge among the nations and shall rebuke many people; and they shall beat their swords into plow shares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

"He maketh war to cease to the end of the earth." If we may judge by His own life and its divine gentleness, He would have had that end of war as an answer to the universal call of His love. He would have had it as the abiding purpose of a voluntary brotherhood among men. But as His love has been with the nations pleading for nearly two thousand years, and the nations have not followed His way, the chastisement must come to bring a repentance.

What a price the nations have paid because they were not willing to accept the Prince's Peace! How they have planned and evaded and constructed and destroyed, through evil counsels, rather than to come to His law!

The world cannot have universal peace without universal piety. The world cannot have a brotherhood of nations without the Elder Brother. The nations of the world cannot be saved without the Savior.

Struggle as they may—fighting, perishing in their struggle—the nations must submit themselves to their rightful King. They are in rebellion until that hour; and for the rebel there is

no peace. Only for a little season, and slightly, can they heal their own hurts, as Jeremiah says, "crying peace, peace; when there is no peace."

Let us understand clearly. This world was not in any real peace in those days of preparation before August, 1914. Was it peace, when every peasant in Europe carried an armed soldier on his breaking back? Was it peace, when the nations were taking the food from the mouths of babes in order to build floating fortresses of steel? Was it peace when scientists subverted the highest powers of intellect to the invention of death dealing gases to take the tortured lives of millions? Was it peace, when the earthly rulers swaggered as war lords, and when preachers and poets proclaimed the need and sang the glory of war?

The blind world called it peace. The rulers boasted in their strength, and in the wisdom of their counsels which warned other nations to beware. And they dared to call themselves keepers of the world's peace.

That is the only kind of peace this world can have until the nations shall commit themselves to the Divine Keeper of the Prince's Peace.

Shall the nations be sufficiently punished? Shall they be wasted enough? Shall their humility be so deep, that they will take counsel of His word and establish their relations in His law?

Until then the monstrous sin and wastage and agony of war, and the militarism which is potential war, must continue.

Let us view these costs of man's attempts to have man's peace, instead of the Prince's Peace.

Consider the sin of war. It is murder. We are not thinking of the

righteous war to end war—in reality that is a resistance to war, even though it expresses itself in all the fierceness of slaughter. We are speaking of that war which claims for itself an abiding place in the divine plan for the nations. It is a sin—the sin of murder. The claim that it is useful and necessary is, in itself, a sin.

Violating God's command, "Thou shalt not kill," it sets up the pernicious doctrine that nations, as such, are absolved from the moral law. The murderous sin of war itself is, then, but a part of that greater sin which holds a nation as being irresponsible to God. With that as its license, a nation whose people profess ethics and culture, can be a marauder, a murderer, a ravisher, a thief, a liar, a betrayer of men and a blasphemer of God. And still its people, used as participants in its bloody rapine, may claim to be Christian.

What profanation of the name! And how blind have been the nations—even our own! For more than sixty years, the devoted men who founded The National Reform Association—and their equally devoted successors—have been proclaiming to the world this essential part of the Gospel: *That a nation, as a nation, is a moral being—bound by the moral law, responsible to God, subject to punishment for sin, and subject to reward for its righteous submission to Christ, its Savior and King.*

The nation, in these respects, is just like any one of us individuals. These men did not begin too soon. Making their first organized movement at the time of our own Civil War, they brought this nation, in part, to humble consciousness of its responsibility. Continuing their consecrated work, the Association stands today as the Evangel of that Truth by which alone the nations can be saved.

Never in the world has an issue been drawn more clearly. Never has there been one of greater magnitude for nations of men.

Upon the one side stands this Association representative of its growing millions of adherents, testifying to the world that Jesus is the Lord of governments as surely as He is the Redeemer of men; that He sits now upon His throne of power; that He is now the King of the nations; that He wields now the sceptre of judgment; that from His mouth goes forth the decree to all nations, to submit or to perish in their sins.

Upon the other side, stands Satan's plan to keep the nations in their error. This doctrine teaches that a nation is supreme; that above it is no authority; that it is its own moral law; that, as a nation, it cannot sin; that, as a nation, it has no responsibility to Christ; that He cannot hold it, as a nation, to the judgment; that, therefore, He can neither reward nor punish; that it may murder millions, and call its sin a virtue.

There is no half-way ground. One of these grounds is all true. The other is all false. Which? Upon the answer hangs the world.

The two decrees have been pronounced. John heard the voice of Him that sits upon the throne eternal. For murderers there is the lake which burneth, and it is the second death. For God's people, there is His tabernacle; He will dwell with them; He will wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.

From the sin of murder, the Prince's Peace alone will redeem the nations.

Consider the wastage of war. It takes the most powerful creative genius of mankind, and subverts it to the ruin of already created things. It turns all the best energies of the nation from the production of means for the comfort and sustenance of its own people, to the production of engines to demolish the comfort and sustenance of other peoples. It takes the man from his

field, leaving its soil to lie fallow, while he eats a bread that is denied to his own household. It takes the builder from his bench, to make him a destroyer of homes and churches, schools and monuments of art. It takes the chisel from the sculptor, and gives to him the bomb, bidding him annihilate the works of his dead masters in another land. It takes the devout man from the altar steps, and trains him to sacrilege at other altars. Its whole purpose is to break down, consume, ravage, desolate, blot out the fairest works that the hands of man have up-built.

Each age of progress has left its accumulated material wealth for the next age. This is its glory. This bequest is the measure of its intelligence, its energy, its thrift, its gratitude to the past and its devotion to the future. The accumulation is in the form of wider fields, fairer homes, more gorgeous cities. And all these, war seeks to crumble back to their ancient dust.

War is the spendthrift of the ages. It is the man-made earthquake. It is the willful tidal wave. It devours in a day what a thousand years have built. It sweeps to oblivion the dreams of artists realized in marble. It assassinates civilization.

Consider the agony of war. It begins in the mother heart, that most sacred altar of the human temple. She bore her boy to God; she sees him carried away to Satan's slaughter. She mourns in agony, while yet she says: "Thy will be done!" Did not our Lord feel the agony? He sweated, "as it were, great drops of blood falling to the ground." He was going to the hill of atonement, and yet it was the hill of shameful death. The atonement was of God, the sin that made atonement necessary was of Satan. So mothers have a sense of that divine agony. They give their boys twice: once to life, and once to death. It is a mother's power to stand at the cross

with her son, whether it be on Calvary or in Flanders. She is with him at the beginning in the body. She is with him at the end, sometimes in body, always in spirit. And even though he dies in a redemption work, her tears are like drops of blood falling to the ground. The nation's soldier, the nation's sacrifice, is her boy—always her boy, never her man.

All the pride of earthly princes, all the conquests made for worldly ambitions, all the dreadful music of their triumphant hosts, are not worth one tear from a mother's eyes.

And fathers, dear, patient, hard-working, long-suffering fathers! Nobody wants them to be pathetic. They are supposed to be too strong for agony. And yet, deep down in father's heart is the torture chamber. In the dark watches of the night he goes alone into that torture chamber and dwells there with his voiceless agony. His son is a soldier, and that soldier is a man.

Agony over the mother's boy. Agony over the father's man.

One thinks first, in viewing the tortures of war, of the mothers and fathers who offer the sacrifice. But not all the ordeal is this. The agony envelops in its folds, the young wife, and her babe. It touches sister, brother, friend, with its pains which rest not, neither day nor night.

War is the martyrdom of millions. It is the ordeal by fire for whole races of people. Its physical tortures in the field and in the ravaged cities, are not greater than the agony it stabs into the hearts that wait—sometimes until the eternal day.

From the agony of war, the Prince's Peace alone will save the nations.

* * * * *

The Prince's Peace! The Devil's War! The world must choose between.

For us and our nation, let us vow in His great name, our allegiance to The Prince's Peace—the Peace that passeth all understanding.

Child Labor Reform in the United States

BY CHARLES A. INGRAHAM

Within the memory of many there have been five great reforms, which have agitated the people, and which have been discussed with earnestness and from every standpoint. Three of them have been definitely settled by the incorporation of the principles contended for, in the national Constitution. These amendments provide for the abolition of slavery, the prohibition of the manufacture and sale of intoxicating beverages, and nation-wide suffrage for women. The two remaining reforms are yet in the controversial stage and are now receiving the acute attention of the American people. They concern the regulation of child labor and the problem of divorce. It is significant that in both these movements, as in the others, the conviction has been reached, after years of discussion, that success is to be gained only through amendments to the national Constitution. In the same manner in which it was found that slavery and the liquor traffic could not be abolished and that woman suffrage could not be secured, while the various states were left to deal alone with these subjects, the contenders for the proper regulation of child labor and of divorce have learned that only by national constitutional amendments can their purposes be effected. These are really ethical reforms, which should not be committed to the possible and probable neglect of the states, but which demand national control proceeding from the highest moral standpoint of the entire people.

National supervision of child labor is imperative on the grounds of the public health, education, efficiency and religious welfare, to all of which child

labor is the enemy. The census of 1920 revealed that we have no less than 1,060,858 children in this country between the ages of ten and fifteen, engaged in gainful occupations, and that they are thus employed to a greater or less extent in every one of our states. The conditions under which this multitude of children is compelled to toil, are generally inimical to bodily development and vigor, to education, to the attainment of manual skill, and to moral and religious welfare. Child labor is, necessarily, compulsory task work, when gainfully insisted upon—it is of the nature of slavery, where the strong compel the weak to do their bidding, prospering on the crushed lives of their victims. These are matters not only of state, but of national concern.

The employment of children in gainful occupations has been practiced from very early times, but it does not seem to have been seriously detrimental until after the invention of the steam engine in 1775, and after the industrial revolution associated with it. The great cotton mills of England came to swarm with poorly paid child operatives, and their condition was made so pitiful and tragic by the greed of their employers, as to be a disgrace to the country. There were no regulations as to age or hours of employment, and all children, except those belonging to families in good circumstances, were expected to serve as wage earners. At last, in 1819, Parliament enacted a law forbidding the employment in cotton mills, of children under nine years, or of older children for longer than a twelve hour day. This act shows

the barbaric conditions which had been winked at in England. In that day, it was evidently as far as Parliament could venture; but, as the years came and went, a steady amelioration of the miseries of child labor in England has taken place. Mrs. Browning, in her "Cry of the Children," depicts with a pen of genius the pathos and tragedy of the English child serfs of her day, and that great poem was, and will ever remain, a mighty agent in the alleviation of this unwarranted and cruel practice.

Legislation in the United States for the relief of child labor began about the same time as in England, the State of Connecticut in 1813 enacting a law compelling manufacturers employing children to provide for their education. Here is an early and practical recognition of one of the evils of child labor. From then on, restrictive legislation treating child labor from the standpoints of health, education, age limits and hours of employment, progressed improvingly, until now every commonwealth of the country has a code governing the labor of children. The statutes of the different states relating to this subject, as might be expected, are very diversified and unequal, principally from economic considerations which maintain children in employment more or less rigorous according as the industries of the several states find cheap child labor profitable. Thus, in the Southern States, where cotton picking and cotton manufacture render available and advantageous the work of large numbers of children, we find the greatest opposition to any proposed law which would restrict their employment. This is true, also, of Rhode Island, Massachusetts and certain other Northern States where textile manufacturers profit by the employment of children. When these men are criticized, they attempt to defend their course by pointing out that they are compelled to the use of child labor,

in order to meet the competition of manufacturers in states where it is liberally allowed.

With so great a diversity of interests in regard to this problem, it is apparent that the uniform and proper protection of children, and their highest welfare, cannot be secured through the legislatures of the separate states. The conviction having been at last arrived at, that a Federal law was necessary to provide for this deficiency, Congress, on September 1, 1916, enacted a bill providing that fourteen years be the minimum age at which any child might be employed in mills, canneries, workshops, factories or manufacturing establishments of any kind. It further provided that, for ages between fourteen and sixteen, an eight hour day must be the limit of employment; night work was prohibited, as was work in mines and quarries by children under sixteen. This enactment was declared unconstitutional by the Supreme Court of the United States in 1918, after having been 275 days in operation.

On February 24, 1919, Congress passed another bill having the same standards, which was also found to be unconstitutional, after it had been in force from April 25, 1919 to May 15, 1922. Both of these bills had been framed in a manner to avoid, if possible, the objection that the Constitution of the United States does not provide for the regulation of labor; and when it had been found useless to enact a Federal law without warrant from that instrument, the movement for a constitutional amendment began. Since then, the efforts of individuals and organizations opposed to child labor have been concentrated to this end.

A joint resolution proposing an amendment to the Constitution of the United States was adopted by the national House of Representatives on

April 26, and by the Senate on June 2, 1924. Its text is as follows:

Section 1. The Congress shall have power to limit, regulate, and prohibit the labor of persons under 18 years of age.

Section 2. The power of the several states is unimpaired by this article except that the operation of state laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress.

The ratification of the resolution will require a majority vote of the legislatures of three-fourths, or thirty-six, of the several states, no limit of time being set within which the ratification must be effected. Should a state cast its legislative vote against the resolution, it has the privilege of reconsidering and approving it. The State of Arkansas has the honor of leading in the endorsement of the resolution, her legislature having adopted it on June 28, 1924. The legislatures of forty-two states will meet in 1925, and the friends of the reform should be exerting themselves to win a sufficient number to insure the ratification.

For the movement is meeting with powerful, systematic and well financed opposition; the National Manufacturers' Association, the Pennsylvania Manufacturers' Association, the southern Textile Bulletin, and other organizations and periodicals will dispute the passage of the resolution in the various legislatures, and—in every way—will do all they can to prevent the ratification. *The New York Herald-Tribune*, however, is a notable instance of a great newspaper standing valiantly for the proposed amendment, and has said editorially, concerning the opposition of Senator Wadsworth of its own state, that "his action is an indefensible desertion of party policy and a grave affront to the settled convictions of his constituents."

The enemies of the movement, in an attempt to influence the rural com-

munities adversely, are alarming the people with the ridiculous statement that, were the amendment to be ratified, "swarms of federal agents" would infest the countrysides, forbidding farm boys and girls under eighteen, from all labor, and arresting those who performed any service whatever on the farm. This, they cry, would strike a deadly blow at agricultural pursuits. And intelligent newspaper editors, who must realize that this is pure balderdash, are publishing ideas of this kind.

A moment's reflection will convince any person that the proposed amendment is simply an enabling measure, and that it has no efficacy until Congress enacts a law in harmony with its provisions. It will be for Congress to say whether labor shall be prohibited in all cases up to eighteen years of age, and whether farm labor at home under the direction of parents shall be exempted. Under the warrant of the amendment, states might make such legal provisions as they chose, concerning child labor, provided they did not conflict with the Congressional enactment. In the light of these facts, it is absurd to entertain for a moment the idea that home labor, as now shared in generally by the farm boys and girls of the country, would be interfered with. Such mild industry is a blessing to the young;—it is against the curse of commercialized child labor that this movement is aimed, child labor that dwarfs the body, starves the mind and animalizes the soul.

Our diversified state laws dealing with child labor have proved themselves inadequate. In the United States, as a whole, one child in every twelve is engaged in gainful employment, while in some of our states the proportion is one in every four. In order to avoid the operation of a stringent law of any state, child work is transported across the border to another where milder statutes exist, while the child workers, themselves, are

brought to adjoining states where cheap labor of this kind is permitted.

It should be well understood that the ratification of the child labor amendment is fraught with difficulties. Bitter opposition exists on the part of manufacturers, mine owners, cotton growers and others who profit by cheap help of this kind, and it will be only by the wide and steady propagation of facts concerning these submerged children of the land that success may be hoped for. It is not enough that many great philanthropic organizations champion the cause, that not a few of our most eminent statesmen and publicists declare for it; so long as the parties employing child labor are able, through the prestige of wealth and the power of political influence, to pervert truth and justice, the reform cannot be effected. The overwhelming voice of the people is all that will suffice.

The regulation of child labor is one of the outstanding reform movements of America. It is not so conspicuous as some others which might be named, for the reason that the little victims of human greed and rapacity are incapable of asserting their rights and of defending themselves. Women were for long centuries serfs to do the menial bidding of men, until the rise of higher standards of civilization gave them the ballot—which, however, they were compelled to fight for. But the children are helpless, and one generation will follow another in hopeless impotency, unless helping hands from their elders are stretched forth for their deliverance.

THE DUTY OF FATHERHOOD

In an address by Rev. William Matthew Holderby before the Hamilton Club of Chicago, which is conducting a Christian family crusade, human fatherhood is held responsible and is

indicted for a failure to lead family life into worship of the Divine fatherhood. Dr. Holderby said:

"The fatherhood of America must be indicted for its utter disregard of its obligation to lead children in the ways of righteousness. The Sunday wayside retreat has taken the place of church attendance; the jazz radio, of the mid-week prayer meeting; the golf course, of the family intimacy which alone can bind its members together. The rush to business is breaking down family worship."

THE IRISH BOUNDARY

BY HENRY PEEL

The Boundary Commission will shortly begin operations in Ireland, in direct violation of the promises made to the loyalists of Ulster.

A serious attempt is about to be made, to deprive Ulster of a portion of her domain. The Protestants of the North, who have an honored history in Ulster for four hundred years, fear—not without reason—that the plans of the Southern Free Staters and Sinn Feiners to drive the men of Ulster absolutely out of Ireland, may be successful, should the present boundary line be moved.

The following resolution was passed at a meeting held recently at Pittsburgh, Pa., and voices the sentiments of many who admire the loyal stand which Ulster has maintained for many centuries.

This Keystone District Loyal Orange Lodge No. 6 desires to express its admiration of the courageous and determined stand by the men of Ulster, to maintain the integrity of their country.

We pray that Almighty God will strengthen them in their worthy resolutions, and safeguard them from the encroachment of an alien power.

A copy of this resolution was forwarded to Sir James Craig, Premier of Northern Ireland.

The Criminal's Playground

By D. RAYMOND TAGGART

"I'm a robber, I'm a thief;
I'm the man that stole your beef."

This challenge comes ringing through my study windows, and I look out on the school-grounds, where about twenty boys are playing "policeman." Approximately one-half of them seem to have been guilty, according to their own boasting confessions, of purloining the aforementioned *piece de resistance*; and the other half, like good wardens of the public welfare, are seeking to bring the culprits to justice. When the jail begins to get crowded or any of the prisoners become bored by their forced inactivity, they overpower their guards and make a successful break for liberty, and automatically the whole game begins *de novo*. Surely young America is a careful observer and a good imitator of old America. It is the latter that concerns us now.

America is becoming more and more the playground of the criminal. One out of every twelve thousand of our population is doomed to be murdered within the coming year, according to the law of averages, and likewise one in each 12,000 is doomed to be a murderer. In the British Isles, the proportion will be about one in 634,635. If past conditions hold true, Great Britain will have 60 to 75 murders in the coming year, while Chicago alone will have 426.

Was it the war that made us the most lawless nation in the world? The European nations were in the war longer than we, and our homicide index figure is 7.2 per 100,000, while, in Ontario and Quebec it is 0.5; British Isles 0.4 to 0.9; Spain 0.9; Italy 3.6; Holland 0.3; Switzerland 0.2. It was not the war, nor is it the climate; and

much as we might like to "pass the buck" and blame it on our foreign population, the above figures shut us up to the unpleasant conclusion that the fault is not in our aliens, but in ourselves.

Are we then the most feeble-minded nation in the world? "Criminals are born, not made," declared Lombroso (Italian), pointing out the anomalies in the skull of Charlotte Corday. And although just as great authorities denied his thesis, his theory gained enough followers in England to reduce prison sentences one half, and to double the prison ration. "The poor dears! They were like alarm clocks that had to go off at the time they were set for; they couldn't help it," became a popular sympathetic attitude. Immediately there followed such a wave of crime, that the former treatment was resumed and the rate of crime returned to normal. But the theory dies hard.

Just recently one of our magazines has been running a series of articles based on the alleged findings of a prominent judge and of an eminent physician, maintaining Lombroso's thesis in psychological guise. According to this, it is not the brain itself of the criminal that is anomalous, but the emotional function of his brain. His intellect may be very keen, but he lacks the emotional sense, and this results in "defective affectivity." And, since the criminal is in no way to blame for this defective brain action, we ought to treat him as a patient, close up our prisons, and segregate the inmates on quiet farms; and thereby let the race of criminals entirely disappear in three generations. The Chicago lawyer who killed his wife and her brother and embedded their heads in a cement block

which he afterwards built into his back stoop, was in no sense blameworthy; he was just the unfortunate victim of hereditary tendencies.

But the writer of these articles fails to explain why there is such a disproportion of these malformed brains on the southern side of our Canadian boundary—7.2 per 100,000, as against 0.5 per 100,000 on the northern side of the line. Nor does he explain how such a man as Jerry MacCauley who was evidently afflicted with this incurable "defective affectivity," not only regained normal affectivity for himself when he became converted, but was able to induce it in hundreds of others just as incurable as himself.

No, I fear we shall have to leave the Lombrosian theses and go back to the older and wiser social-psychologist who said, "*Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.*" Criminals are not born, but made by the criminal negligence of civil government. Great Britain has an average of seventy-five murders per year, and an average of five murderers who escape discovery, conviction, and execution. We have had 85,000 murders in ten years, and I dare not estimate how few of them were made to feel the majesty of the law. Is not Solomon's wise dictum an analysis of our present condition; is it not the failure of justice to function, that has made America the most criminal nation in the world?

First of all we should mention that our Government fails to function in preventing the sale of fire-arms. On the contrary, at the close of the war our Government put on the market its surplus stock of fire-arms and ammunition. Revolvers and pistols have but one use, and are factors in nearly every crime that is committed.

All too frequently the Government fails to pursue and arrest the criminal. Our communities are often satisfied to

know that the perpetrator of a crime has left the vicinity. State lines make extradition proceedings necessary, and so the pursuit is often dropped at the boundary line. A jurist has said that for every one hundred crimes committed, there is but one arrest; for every one hundred arrests, but one conviction; and for every one hundred convictions, but one sentence served to its limit. Of course that is an exaggeration; but, until our Government has more reason to be proud of the facts than at present, we shall never know how slight an exaggeration it is. It would be dangerous to us all to have the real facts published.

Our rules concerning evidence all favor the criminal. We consider a man innocent until he is proved guilty. Why put all the burden of the proof on the state? It is a relatively easy matter for an innocent man to prove his innocence; why not put the burden on him? An innocent man might suffer occasionally; but is that a greater injustice than that a guilty man should go free—free to prey again upon innocent life. Certainly it is still expedient at least, that an occasional man should die for the people, rather than that a whole nation should perish.

Our present jury system is antiquated, worn-out, and ready for the junk heap. Theoretically every taxpayer is subject to jury duty; but, in practice, the professional men are excused if they so request, the skilled workman pleads off that he is needed in his trade, and enough loafers and flirts are left to ruin any jury. They know nothing of weighing evidence, and an ounce of oratory or sob stuff will outweigh a pound of facts in their estimation. Many a juryman has yielded his convictions rather than sleep in the uncertified beds of the court dormitory. Why should a man be allowed to escape punishment because one or two persons out of the twelve good and

true were too feeble-minded to be convinced concerning the obvious?

Instead of our present system of opposing lawyers bickering over such technicalities as the omission of a comma or a capital letter, because of which the indictment may be thrown out and justice defeated, could we not substitute a corps of trained investigators to go over the ground, the evidence, and everything concerned in the case, and to advise the judges as to their findings and the reasons therefor. We ought to give the accused every possible chance to establish his innocence, but no innocent man needs to use evasions, pleas of temporary insanity, or any of the hundred excuses by which we give the criminal odds of ten to one.

But what of the sentences themselves? Much has been truly said about our jails being schools of crime, because the first offender is herded with confirmed criminals, where he hears crime, talks crime, breathes crime, until he thinks only of crime. And here it would seem that the whipping-post might be reintroduced into our penal code, with a great saving of both men and money. Moses did not consider that it unmanned men—"forty stripes save one." England still uses it, apparently with good effect (1,600 were flogged in England in 1921). When you consider that 80 per cent of our criminals are boys under twenty-two years of age, it would seem that whipping and then sending back to his normal employment would be far better than condemning a man to a period of idleness in prison, under the tutelage of post-graduate criminals.

Neither is the writer one who believes in doing away with capital punishment. Branding it as "legalized murder" may make it look ugly, and hideous; but it was never intended to be attractive. God evidently meant that human life should retain a little of its sacredness, when He gave as the reason why there should be life for

life—"For in the image of God made He him." And it now seems probable that, wherever it has been abolished, society will have to return to it in self-defense.

A limited parole system is good. "Earthly power doth then show likest God's when mercy seasons justice." But it is capable of unlimited abuse, and more than one governor has used it in recent years to reimburse himself for his patriotic expenditure while running for office. Open meetings of the parole board might do much toward remedying this evil.

It is not more laws that we need in our country. If about fifty legislatures could adjourn *sine die*, and let us go back to those ten words of Moses and administer them in their spirit not their letter, we would have about all the laws this old world needs. Put our Government on a Christian basis, make every official to feel that he is the servant of God to execute wrath upon every one that doeth evil and to praise every one that doeth well, and we shall be well on the road toward dismantling the criminal's playground.

Just one more step and we shall have arrived. Let our schools teach our coming citizens the ideals of Him who magnified law; and make it an honor to be a law-abiding citizen. Then "defective affectivity" will have passed away.

A MILESTONE OF PROGRESS

An event, remarkable as an exposition of industrial, scientific and social progress, took place on October 11, 1924, when ten thousand men and women employed by the H. J. Heinz Company, with headquarters at Pittsburgh, joined in a series of sixty-two radio banquets held in this country, Canada and England, to celebrate fifty-five years of mutual goodwill between employer and employee.

LOYAL PROTESTANTS

The following names for the Roll of Honor, were the first to reach this office during the past month:

Fred E. Britten, Lake Worth, Fla.
 D. Waanders, Hospers, Ia.
 Mrs. Margaret Nichols, Stafford, Kans.
 James Nichols, Stafford, Kans.
 Cecil M. Jones, Bowling Green, Ky.
 W. A. Warnock, Eastport, Me.
 Wm. A. Swezey, Franklin Park, Mass.
 Mrs. A. D. Hughes, Wayland, Mich.
 J. B. Whitton, Palmyra, N. J.
 Rev. J. Wm. Denton, Portsmouth, N. H.
 Mary E. Tibbitts, Woodhaven, N. Y.
 Paul C. Saunders, Alfred, N. Y.
 Rev. Henry Medd, Valley Stream, N. Y.
 Edwin S. Davis, New Concord, O.
 Mrs. M. P. Perkins, Buena Vista, O.
 J. M. Brafford, Jacobsburg, O.
 E. E. Jackson, Belmont, O.
 Abner Wilkinson, Belmont, O.
 C. H. Brown, Apple Creek, O.
 J. B. Jennings, Fredericksburg, O.
 J. Q. Richards, Fredericksburg, O.
 L. D. Leeper, Fredericksburg, O.
 John Richards, Fredericksburg, O.
 Henry Snure, Fredericksburg, O.
 Mr. and Mrs. J. C. Cowan, Brookville, Pa.
 Mr. and Mrs. W. A. Sarver, Hookstown, Pa.
 William Caldwell, Canonsburg, Pa.
 Lenora Hilliard, West Sunbury, Pa.
 Alvin C. Barrett, McKeesport, Pa.
 Walter Fluke, McKeesport, Pa.
 Hulda L. Fluke, McKeesport, Pa.
 Oscar Olsan, McKeesport, Pa.
 Robert D. Payne, McKeesport, Pa.
 George Kurtzrock, McKeesport, Pa.
 Frank R. Rogers, McKeesport, Pa.
 H. E. Vensel, McKeesport, Pa.
 C. E. Tennant, McKeesport, Pa.
 Chas. Hawk, McKeesport, Pa.
 J. W. Hammer, McKeesport, Pa.
 Samuel A. Marks, McKeesport, Pa.
 Mrs. Samuel A. Marks, McKeesport, Pa.
 Wm. J. Minnicks, Duquesne, Pa.
 Mrs. Wm. J. Minnicks, Duquesne, Pa.

Mack Shaffer, Duquesne, Pa.
 Mrs. Mary Shaffer, Duquesne, Pa.
 Chester Downey, Dravosburg, Pa.
 Samuel H. Hummell, Wilkinsburg, Pa.
 M. S. Ritchey, Swissvale, Pa.
 J. M. Strother, McKeesport, Pa.
 J. S. Armstrong, Pittsburgh, Pa.
 Mrs. E. B. Allen, Pittsburgh, Pa.
 Mrs. Sudie M. Gribble, Pittsburgh, Pa.
 E. L. Bame, Harmony, Pa.
 H. W. Bame, Harmony, Pa.
 Fred Pepper, Evans City, Pa.
 Mrs. Fred Pepper, Evans City, Pa.
 H. M. Couchenour, Berlin, Pa.
 Geo. M. DeHaas, Philadelphia, Pa.
 Howard R. Eddy, Shamokin, Pa.
 Mr. and Mrs. Joseph Eddy, Shamokin, Pa.
 J. W. Sprinkel, Brightwood, Va.
 J. E. Beahn, Vienna, Va.
 W. R. Clore, Brightwood, Va.
 Mrs. M. A. Hemphill, Seattle, Wash.

FOR PROTESTANT UNITY

Do you believe in Protestant ideals and institutions? Do you desire their protection and perpetuation? Clip this Coupon and send it to The National Reform Association, 209 Ninth Street, Pittsburgh, Pa. On request you may also obtain as many pledges as you desire for signature by your friends.

*This is a Christian nation.
 This is a Protestant Christian nation.*

*Its ideals and its institutions—
 its laws and its customs are Protestant.*

*I favor a closer unification of
 Protestants for the maintenance
 of the Protestant character of this
 nation.*

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Blasting at Our National Foundation

BY RICHARD CAMERON WYLIE

Great gain would accrue to the cause of truth if the line could be clearly and accurately drawn between the friends and foes of genuine Americanism. There is indescribable confusion today, because advocates of all sorts of absurd notions claim to be promoters of essential American ideas and ideals. Consequently there is a wide divergence of view as to the meaning of the words "American" and "Americanism." It is necessary, therefore, that in any discussion of the issues involved, we start with a clear and accurate definition of terms.

Americanism stands primarily for a very definite governmental theory. It means that the people, as a political body, are clothed with supreme political authority, commonly called political sovereignty. But, on account of the immature age of many of the people, the Government has fixed on the age of twenty-one as the time when citizens may begin to act as voting members of the responsible political body. Since the magnitude of our population makes it impossible for all the people of voting age to meet together to enact, interpret and enforce law, we cannot have a pure democracy. Ours is, of necessity, a representative government conducted by officers chosen by the people, or appointed by Presidents and Governors.

Americanism stands likewise for a very definite conception of the relation of the State to religion. No nation has ever undertaken to establish a government entirely divorced from religion. It has been the common belief of mankind that such a thing would be impossible. The mistake made in the past by almost all nations has been to establish the organic union of Church

and State. They seemed to think that this was the only way to secure the political benefits of religion. This method could work smoothly only when all the people were of one mind on all essential religious matters. But it rarely happens that such unanimity of belief prevails, and the result is, necessarily, that dissenters from the established church are at a disadvantage and sometimes have been made to suffer persecution. The founders of the American Commonwealth were determined to avoid the evils resulting from such union, and effectually accomplished this result by declaring, in the fundamental law, against the establishment of any form of ecclesiastical faith. The language employed, as found in the first amendment, is this: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This clause is purely negative and prohibitive. It declares what the relation of the government to religion shall *not* be, but it leaves undefined what that relation *shall* be. Superficial thinkers often misinterpret it to mean that there shall be no relation of government to religion whatever. If this was the purpose of our political fathers, they were aiming to accomplish the impossible.

It is generally admitted that there is a religious realm into which civil government may not enter. There are sectarian differences with respect to doctrine, worship and government, which do not at all concern the State. But whenever any sect undertakes, contrary to the established customs and laws, to practice immorality, civil government, in the interest of public morality, lays its hands upon the offenders and suppresses such practices. The pro-

hibition of polygamy is an illustration of the exercise of this governmental prerogative.

It is to be expected that certain non-religious classes will take issue with any and every religious feature of civil government. Genuinely religious people of all creeds should line up in favor of those religious principles which form the basis of all political institutions. Yet the most persistent and aggressive of all the foes of the religious elements in civil government is a religious sect known as Seventh Day Adventists. The name itself is suggestive of the reasons for their antagonistic attitude. The term "Seventh Day" signifies that the members of this sect hold that the seventh day of the week, commonly called Saturday, is the true Sabbath, and that many of the evils of our time are the result of the change from the seventh day to the first. They are blind to the fact that, by the example of Christ and His apostles and by the very definite word of Paul in Colossians 2:16, the Seventh-Day Sabbath was abolished and the Sabbath of the fourth Commandment transferred to the Lord's Day. These people, therefore, set themselves against all laws safeguarding the first day of the week as a day of rest.

The term "Adventist" signifies that the members of this sect are living in constant anticipation of the return of Jesus Christ to reign visibly and corporeally on the earth. In their view, the devil is now enthroned over the nations of the world, and nothing can be done to bring about a reformation till Jesus, Himself, comes and takes possession of the throne.

This sect is very persistent and pronounced in its opposition to the work of The National Reform Association. It is seldom that our eyes fall upon any of their publications in which this Association and its organ THE CHRISTIAN STATESMAN are not made the object of violent and virulent attack. But, in

attacking us, they exceed all bounds of reason and, in the name of loyalty to Americanism, seek to blast the foundations of the Republic itself.

As I write, there lies before me a recent issue of a publication called *The Present Truth*, devoted almost exclusively to a discussion of The National Reform Association and THE CHRISTIAN STATESMAN. Some other associations, such as the Woman's Christian Temperance Union, are linked with us, and placed under the same condemnation, because they stand for the same principles of reform which we advocate. The pernicious character of this and many other publications emanating from the same source, is made manifest when the following facts are considered.

First, the essential relation of civil government to religion is falsified or entirely denied. Claiming to be the true exponents of Christianity, especially in its teachings about civil government, these controversialists also claim that the elements of Christianity are embodied in our National Government. But they seem to hold to the idea that this is done, not by embodying any Christian principle of civil government, but by omitting all such principles. In other words, the way for a government to be religious is to eliminate all religion, and the way to be Christian is to delete all Christianity from the government. In the early days of the National Reform Movement, our atheistic and agnostic opponents made the very same claim, except that they did not consider this irreligious feature of our Government as secured in the name and by the influence of Christianity. On the other hand, they said that if they were Christians they would favor the Christian Amendment. Evidently this new sect has stolen the thunder of atheists and agnostics, and has baptized it with an alleged Christian name. Such tricks as this are deserving of the severest condemnation.

Second, they persistently misrepres-

sent the principles and aims of The National Reform Association. Our aim has been to advocate the essential elements of Christian civil government, to show that these elements form an essential part of true Americanism, to warn against the spurious Americanism that is now becoming popular, and to safeguard our country against destructive forces by the adoption of the Christian Amendment. Our contention is that there are certain religious truths that are in their very nature political. These are very few and easily stated and understood. God made man a political being. Civil government, as to its essence, is not a human invention or discovery, but is ordained by God. If there were no God there could be no civil government. Neither could there be any government if God had not ordained it. Political authority is delegated by God to the political people, and by the people a sufficient measure of this authority is delegated to governmental officials for governmental purposes. If God had not so delegated authority to the people, true civil government could not exist. There might be tyranny in the hands of a few usurpers, but true civil government there could not be. There could be no orderly representative government if the political people did not delegate some of their authority to governmental officials. Government cannot be separated from God except in theory. Anarchy and atheism are twin brothers. Practical political atheism is headed toward perdition.

Jesus Christ is God's appointed Administrator of the government of the world, including nations. Nations and governments with all their institutions would have gone to smash long ago, were it not for the Mediatorial government of Jesus Christ.

The Moral Law of God as revealed in the Scriptures is the moral standard for nations as well as for individuals. Were it not for the standard thus

made binding upon us by God, and were it not for the statute laws enacted—at least in some measure—in harmony therewith, representative government, as we have it in America, could not possibly be maintained.

These principles are not ecclesiastical; they are political. We maintain that they show an essential relation between civil government and religion, and that this relation cannot be severed without national disaster. Instead, therefore, of ignoring or denying these truths, they should receive recognition by the Government. They should serve as a guide to all public officials. They should be embodied in some form in our National Constitution. This is not union of Church and State. When our Seventh Day antagonists oppose these principles they are blasting at our national foundation itself.

Third, they give a false interpretation of existing religious features of our political life. One of those features is our system of Rest Day laws found on the statute books of forty-six states. They regard these laws as remnants of the old régime under which Church and State were united. They join with Jews and agnostics and atheists in seeking the nullification of these laws. They pursue two lines of fallacious reasoning to reach their end. First, they carry on a very vigorous campaign to convince the unlearned that the first day of the week is not the Sabbath; that the change of day was made, not by Divine, but by papal authority; and that all such laws, therefore, are based on a foundation of sand. Second, they quote—and misinterpret—the first amendment to the National Constitution, which forbids Congress to make any law respecting an establishment of religion or prohibiting the free exercise thereof, and they contend that this article forbids the enacting of Sabbath laws or any other laws based on Christian morality.

Here is the fully developed fruit of

the atheistic theory of civil government as held by Seventh Day Adventists. It includes in its program not only the annulling of all laws safeguarding the Day of Rest, but also all other religious features of our national life. And the audacious character of this effort is seen in the fact that it is undertaken in the name of the Constitution, of civil and religious liberty, and of the Christian religion.

Those engaged in this unholy war strive, in their daring effrontery, to substitute their own interpretation of the first amendment to the Constitution, for the amendment itself, as defined by Judge Story in his "Commentaries on the Constitution." This great jurist, in commenting on this amendment, says, "It is difficult to conceive how any civilized society can well exist without the great fundamental doctrines of religion." Proceeding, he says, "This is a point wholly distinct from that of the right of private judgment in matters of religion, and of the freedom of public worship according to the dictates of one's conscience." "Probably at the time of the adoption of the Constitution, and of the amendment to it now under consideration, the general, if not the universal sentiment in America, was that Christianity ought to receive encouragement from the State, so far as was not incompatible with the private rights of conscience and the freedom of religious worship. An attempt to level all religions, and to make it a matter of State policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation." Thus wrote one of the most profound of our American jurists. But Seventh Day Adventists are now seeking to do the very thing that Judge Story says could not have been done in earlier days, and which he declares cannot be done without endangering the very existence of civil society.

On a level with this presumptuous

proceeding is the effort of this same band of America's foes, to revise the decision of the Supreme Court of the United States declaring that "this is a Christian nation." They approve of the final decision of the court in holding that the Trinity Church of New York did not violate the contract labor law in employing a clergyman of England to come over and take charge of that church, but they say that the decision should not have been based upon the historical and legal evidence produced which led up to the decision. They contend that the decision should have been based upon the first amendment as they have defined it, not as defined by Judge Story. It is well that the deciding of that case was not referred to Seventh Day Adventists. They would have torn up our Constitution by the roots.

The words, "this is a Christian nation," are not a mere "obiter dictum," something said in passing, as our controversial friends maintain, but are an essential part of the argument. The court held that the contract labor law was not violated by bringing a clergyman across the Atlantic ocean to preach in New York, because this is a Christian nation, and, that it is a Christian nation, is shown by the numerous Christian elements embodied in our laws and usages. And these facts are not in conflict with the first amendment as defined by our most able jurists.

These people with whom we are now contending, are constantly raising a great outcry against The National Reform Association as the foe of liberty. But the principles we maintain are the principles on which the temple of liberty is founded. Their warning cry with respect to persecution is about as sensible as the cry of "fire" would have been on the fortieth day of Noah's flood. Their attack on the fundamental Christian principles of civil government is an attempt to dynamite the foundation of the Republic.

Mountains and Molehills

BY ISAAC SNYDER

I am beginning to think that the editors of THE CHRISTIAN STATESMAN are more sophisticated than they are willing to acknowledge.

Having had some experience in editorial rooms, I realize that your editors must be flooded with communications from all kinds of real and fancied reformers, and that you have a hard time pacifying the feelings of the folk who want all other remedial work in the world stopped, until their own particular bete noir is eradicated. How you can deal with them all and keep their good feeling has been a mystery to me, and I am now letting you into what I think is your own secret, by saying that two recent communications printed in your magazine, were placed there—in my judgment—for the purpose of curing the folks who want to take an elephant gun to shoot an ant.

One of these asked for a special attack upon aspirin. Assumedly, The National Reform Association and the other agencies for social regeneration were to open a new campaign which should devote its energies to the suspension of the great evil represented by the consumption of aspirin.

Some folks must be seeing things at night. No doubt there is some injury done by the over consumption of aspirin, but not more than by the quite general over consumption of meat or the very general over consumption of coffee. So if we are to organize a separate campaign and enlist the services of the great reform associations of the world, and make a special attack upon every injurious habit, we shall all have to drop every other kind of business while we start to reform our neighbors and while they retaliate by reforming us.

In the meanwhile, what of the great commission?

All the energies of the Christian folk of this land should be given to the establishment and the maintenance of the principles for which The National Reform Association was organized.

The Kingship of our Lord Jesus Christ over all the institutions of man, and the submission by all institutions to that Kingship, is the great Reform. All others are minor. They will come with the righteousness which must prevail when organized society in all its capacities shall bow itself gratefully and completely under the law of our Christ.

* * * * *

And then you printed a quotation from some man who said he "would not smoke a cigar, no not for a thousand train loads of gold with a hundred of earth's finest sky scrapers thrown in."

Now I do not smoke cigars nor do I smoke tobacco in any other form. I think it is not conducive to my health nor to the comfort of those with whom I have to associate. But while there are so many bigger things to consider, I cannot work myself up to even a sympathetic acceptance of such an extravagant declaration. This may be radical to you, and you may refuse to print my daring statement in your magazine; but I am willing to avow that, sick as it might make me, I would smoke one cigar for one quarter of one train load of gold (I should cut off five cups of coffee as an atonement). And then I could use ten per cent of that immeasurable quantity of gold to fight the tobacco evil in general, and the balance to promote the mighty work

which calls for all Christian zeal and fortitude and high intelligence.

I think you perpetrated a satire on your readers by printing these communications.

You wanted to show how a passion for reform could degenerate from such high ground as The National Reform Association occupies, when people do not use the power of the spirit to keep themselves upon high ground in their endeavors.

Our strength comes from God. And He giveth also wisdom. There is a mighty mission for all of us to perform, and we are not discharging that mission when we waste our intelligence by going into passions of zeal over trivialities. Our best work is in a concentrated devotion to the all-saving, all-comprehending principles of the Gospel of Jesus Christ, as applied to the individual life of every man and to the institutional life of the whole world.

A FALSE PACIFISM

[*The Watchman-Examiner*]

One of our metropolitan preachers, whose name is known all over Christendom, in discussing the ethics of war, counseled his young men that, if it is against their conscience to shoot their fellowmen in war, they ought not to do it, even if commanded to do so by their government. So far, so good. No one ought to violate his conscience. But the preacher suggests a singular way out of the dilemma. He suggests that it is not necessary for them to shoot anybody. There are two ways out of the grim necessity. He tells them that they may shoot into the air, as many thousands do. Or they can do some other work instead of firing a gun. Instead of occupying the trenches and making attacks from them, they can prepare the trenches for others to occupy.

What miserable casuistry this is, to come from a Christian pulpit! In the

first case he advises his young men to deceive the government, and to seriously weaken its cause by pretending to do what they are not doing at all. Suppose the whole regiment should shoot into the air. It would be equivalent to surrender. Yet each soldier has the same right to make his shot a mere make-believe that one soldier has. For one soldier deliberately to misdirect his shooting is a treason hardly less than the betrayal of a post.

In the second case this eminent pacifist would have his young men deceive themselves. He advises them that they might prepare trenches for the fighters instead of doing any fighting themselves, as though the man who makes it possible for other men to fight did not share equally with the fighters the culpability for war, if there be any culpability. It reminds us of a deacon who was so extremely careful about keeping the Lord's Day himself that he would not drop a fish line into the edge of the water of a Maine lake that was temptingly full of fish; but every Sunday morning he was found lying full length on the shore of the lake shouting directions to less scrupulous people, who were out in boats, as to how they should cast their lines with best promise of a fine catch. By all means let us be obedient to our consciences, no matter if they drive us to the extreme of pacifism. But let us have the courage of a good conscience, and not let our consciences make cowards and liars of us.

A Japanese committed hara-kari as a protest against Japanese exclusion from America. And now the Japanese government is going to rebury the suicide "Martyr to Exclusion" in a place sacred to the country's illustrious dead.

But the Japanese glorification of suicide—for any cause—will never prove Japan's fitness for a fraternity with advanced civilization.

Annual Convention and Meeting

of

The National Reform Association

November 30 to December 2, 1924, inclusive.

The sixty-first annual convention and meeting of The National Reform Association will be held in the Smithfield Street Methodist Episcopal Church, Pittsburgh, Pa., November 30 to December 2, 1924, inclusive.

The conventions and world conferences conducted by The National Reform Association in the sixty-one years of its history have been notable events for the Christian citizens of this Christian country. The annual meeting now coming, with its feature of a convention and banquet, is expected to be in full harmony with the great record which has been made in the Association through all the years.

It is expected that the convention will fully occupy the two days, Sabbath, November 30 and Monday, December 1; and that the business meetings of the Association will have large attendance upon Tuesday, the 2nd of December,—to be followed by a banquet at McCreery's on the night of Tuesday evening, December 2nd.

By action of the Board of Directors of the Association, at the October meeting, the Program Committee—consisting of Thomas D. Edgar, President of the Association, W. I. Wishart, Chairman of the Committee of Management and James S. McGaw, General Secretary—was authorized to prepare a program for the great event. That work has now been done, and the following program has been arranged with very little probability of any change:

The President of the Association, Rev. Thomas D. Edgar, D.D., will preside over the entire convention and its proceedings.

PROGRAM

SABBATH, NOVEMBER 30.

Afternoon

Chairman of the session, WILLIAM J. AIKEN, ESQ.,
Member Board of Directors, The National Reform Association.

- 2:30 DEVOTIONAL SERVICE AND ADDRESS.....*By the Chairman*
 2:45 PRESIDENT'S ADDRESS*Rev. Thomas D. Edgar, D.D.*
 3:15 ADDRESS*Rev. W. I. Wishart, D.D.*
 4:00 ANNOUNCEMENTS

Evening

Chairman of the session, REV. W. L. HOGG, D.D.,
Pastor Smithfield Methodist Episcopal Church.

- 7:30 DEVOTIONAL EXERCISES AND REMARKS.....*By the Chairman*
 8:00 CONVENTION SERMON*Rev. Daniel L. Marsh, D.D.*
 (This address will be sent out by radio through K D K A)

MONDAY, DECEMBER 1.

Morning

Meeting of the Ministerial Union of Pittsburgh

- 10:15 DEVOTIONAL EXERCISES

Afternoon

Women's Meeting

Chairman of the session, MRS. SARAH ERNEST SNYDER,
Chairman of The National Reform Association Committee on Field Work

- 2:30 DEVOTIONAL SERVICE AND ADDRESS*By the Chairman*
 3:00 ADDRESS.....*Mrs. Ella M. George*
 President Pennsylvania State W. C. T. U.
 3:30 ADDRESS.....*Mrs. Lulu Loveland Shepard*
 4:15 ANNOUNCEMENTS

Evening

Chairman of the session, REV. J. V. BENSON,
Pastor Gustavus Adolphus Swedish Lutheran Church.

- 7:30 DEVOTIONAL SERVICE AND ADDRESS*By the Chairman*
 7:45 ADDRESS "God Save America".....*Rev. J. M. McQuilkin, D.D.*
 Chairman of The National Reform Association Committee on
 Relation with the Churches.
 8:15 ADDRESS.....*Rev. James S. McGaw, D.D.*
 General Secretary The National Reform Association.

TUESDAY, DECEMBER 3.

Annual Meeting of the Association

Presiding, REV. THOMAS D. EDGAR, D.D.,
President of the Association.

At 9:30 A. M. the Annual Meeting will be opened with a devotional service and a brief address by the President.

At 11:30 o'clock, a brief memorial service will be held in honor of the life and labors of four important officials of the Association who have passed away within the year: Rev. Henry Colin Minton, D.D., former President of the Association; R. M. Downie, of Beaver Falls, a Director of the Association from the time of the organization of the Board until the hour of his death; Arthur A. Samson, Secretary at Los Angeles; and Charles W. Eldredge, Secretary for Ohio. The first speaker will be the Rev. R. C. Wylie, President Reformed Presbyterian Seminary, Pittsburgh, Pa., and Editor-in-Chief of THE CHRISTIAN STATESMAN.

Adjournment at 12:00 M. At 2:00 P. M., there will be a general song service, and addresses by secretaries and others.

Under the By-Laws of the Association, adopted at the Annual Meeting, 1923, the Annual Meeting "shall be composed of the officers of the Association, the honorary vice-presidents, the members of the Board of Directors, heads of departments, chairmen of committees, editors and business manager of THE CHRISTIAN STATESMAN, platform speakers, representatives appointed by church judicatories, delegates appointed by contributing congregations and other auxiliary bodies, and supporting members who contribute annually five dollars (\$5.00) or more for the work.

It is hoped that there will be a large attendance of members of the Association.

The Banquet

The Committee is preparing a splendid program for the banquet at McCreery's, on the night of December 2nd at 6:30 o'clock. President Thomas D. Edgar has been designated to act as toastmaster:

There will be a brilliant array of speakers.

These banquets in the past have been an occasion of fine communion and high inspiration to the work.

The tickets are fixed at \$2 each; they may be procured from the office of the Association, Fourth Floor Publication Building, 209 Ninth Street, Pittsburgh, Pa.

The National Reform Association

Organized 1863

Chartered under the laws of the State of Pennsylvania

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Acting Chairman.....Sarah Ernest Snyder

COMMITTEE ON RELATION WITH THE CHURCHES

Chairman.....James M. McQuilkin

THE CHRISTIAN STATESMAN

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<i>Editor-in-chief</i>	Richard Cameron Wylie
<i>Associate Editor</i>	Dorothy C. Hyde
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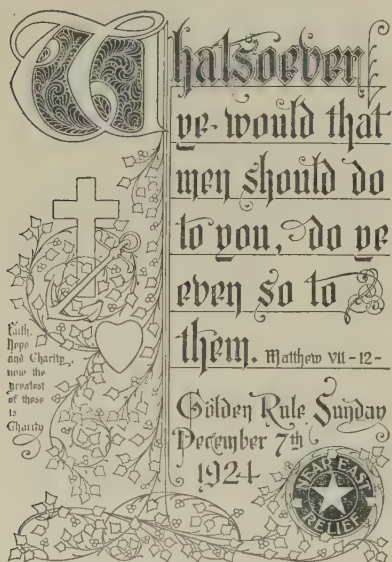
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THE TESTIMONY OF AN EYEWITNESS

BY CHARLES V. VICKREY

[In a letter from Mr. Nolan R. Best to the Editor of THE CHRISTIAN STATESMAN, attention is called to the great movement by the Near East Relief for observing "International Golden Rule Sunday" on December 7, 1924.

Mr. Best encloses a letter from Charles V. Vickrey, General Secretary of the Near East Relief, which we publish as a prompting to the Christian benevolence of our readers.]



I have seen the feeding of five thousand—in the land of the Book.

I saw also the feeding of eight thousand. Yes, I have seen the feeding of tens of thousands of little children in the land of our Saviour's birth and in the land of Paul's missionary journeys.

The first five thousand that I saw were seated together in one assemblage, practically under the shadow of Mt. Ararat, near where the human race began, and they were "Beginning Again at Ararat" after devastating war, political revolution and social chaos had made havoc of the past. They were practically starting a new civilization.

Of the eight thousand whom I saw

being fed, a thousand or more were in Jerusalem, some were in Nazareth, but the much larger number were on the hillsides of Syria, above and around ancient Sidon. They were not very far from the identical spot where Jesus commanded the multitude to be seated upon the grass, and where he fed from his own hands the five thousand men, besides women and children. The ones whom I saw were all children, without fathers, without mothers and, for the most part, without country. They were such children as drew forth the compassion of our Master when, in that same land, he called the little children unto him, placed his hands upon their heads and blessed them saying: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of Heaven."

Yes, I saw them—thousands of them—little children in the land of Christ, being fed—by Him. For just as in these old days He said in substance to the shepherd lad: "What hast thou in thy hand?," and the shepherd lad replied, perhaps somewhat apologetically: "Five barley loaves and a few small fishes," so in these later days he said unto the children of the Sunday Schools in America: "What hast thou in thy hand?," and the Sunday School children replied: "Some nickels and dimes and a few pennies." He said: "Give them to me," and He took those nickels and dimes and pennies, just as He took the five barley loaves and the few small fishes of old, and He transformed those nickels and dimes and pennies into bread and milk and other forms of food, and He blessed the offerings of the Sunday School children of America and gave them to His disciples—the Near East Relief workers—to distribute, and they distributed them in His name to thousands of little children whose lives have been saved by Him.

Yes, these thousands of lives have been saved—by Him. For no other religion and no pagan philosophy has

ever yet put it into the hearts of little children ten thousand miles away to contribute and sacrifice for the feeding of other children whom they had never seen.

It is only the living Christ—living today in the hearts of millions of Christians—that can accomplish miracles like the feeding of the five thousand, and there are millions of people living in the world today, and hundreds of thousands of children, looking forward with hope to the future because Christ lives. We have the privilege today of doing in Jerusalem, Nazareth, and throughout Syria, identically the work which He would do if He were walking today, in the flesh, through the streets of Nazareth or Jerusalem or Sidon. The breakfast which these children had this morning and the supper which they will have tonight came from Him, through the Sunday School children of America.

PRESIDENT COOLIDGE ON THE GOLDEN RULE IN INTER- NATIONAL RELATIONS

[From an address delivered at the Golden Rule Dinner of the Near East Relief at Washington, October 24th.]

I have no sympathy with those who are unwilling or unable to look beyond our shores, and who content themselves with an equally vague and unmeaning assertion of their Americanism. I reserve my approval for those who, while thoroughly American, yet do not propose to live unto themselves alone, who are oblivious neither to duty nor to charity, but who cherish as individuals and as citizens the Golden Rule of action among our own people.

America is ready today, as always, to do its full share. It wants the peace of good will and of the Golden Rule, not the peace of force imposed by those who have power. It does not want peace as an interlude of brightness here and there, in a world still addicted to

war. It wants peace as the normal, the right, the assured estate, in a world from which a wiser generation shall have forever outlawed aggressive war.

A WILL THAT CANNOT BE BROKEN

[The Christian Union Herald]

It is sometimes said that a will cannot be drawn up that lawyers cannot find a way to break. But our Lord Jesus made a will which no power has ever been able to break. He said to His disciples, "Peace I leave with you; my peace I give unto you." He is His own executor, and He is able to put every one into full, actual possession of the great inheritance which He bequeathed to his disciples.

This bequest rests on a sure and everlasting foundation. "He made peace by the blood of His cross." There are those in the days of war, who talk about "peace at any price." Our Lord counted no price which He could pay for our peace too great a price to pay.

Being risen again, He is able to become His own executor, and to put every one who will receive Him into actual possession of the promised blessing.

And what a legacy He bestows! God's children are made "joint-heirs with Christ"—made to share and share alike. "To as many as received Him, to them gave He the power to become the sons of God, even to them that believe on His name."

The peace which our Lord promises is not necessarily that which comes from occupying a sheltered position, on which the winds of adversity never blow. In the same discourse in which He gives us this precious legacy, He says, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." The peace which He offers is often that of the ship that rides safely at anchor, though the waves dash themselves wildly against it.

People and Events

Kansas has had prohibition for forty-four years and has thrived upon it.

In Syracuse, New York, a fourteen year old girl has just been fatally poisoned by a lip stick.

The British Government has made a contract for the construction of an airship more than twice as large as the ZR-3.

The latest child prodigy to come to public notice is Arthur Gottesman, who—at ten years of age—is a freshman at Oglethorpe University, Atlanta, Ga.

The will of Patrick J. McNulty leaves to a Catholic church, St. Aloysius Church of New York, his allotment under the New York State war bonus.

Baseball fans who attended the world series games paid the sum of \$1,093,104 for admissions. The direct Federal tax was ten per cent, or \$109,310.40.

The first women ever to be made Governors of states were elected this year. They are, Mrs. M. A. Ferguson of Texas and Mrs. Nellie T. Ross of Wyoming.

George H. Murphy, American Consul General, Zurich, Switzerland, died October 2, at the age of 64. He had been in the consular service for thirty-eight years.

The youngsters of Phoenixville, Pa., recently had a chance to enjoy an assortment of variegated thrills. A circus lion escaped to wood near the town, and, pending its capture, all schools in the county were closed.

There are said to be two automobile owners in the United States for each income tax payer.

"Injun Joe"—or at least the man who is supposed to have been the original "Injun Joe" of Mark Twain's "Tom Sawyer"—died recently at the age of 102.

John W. Cross, who died early in November in London, at the age of 84, was the husband of the famous George Eliot (Mary Ann Evans). They were married in 1880 and George Eliot died later in the same year.

By united effort, pastors of the evangelical churches in South Amboy, New Jersey, have suppressed Sunday evening movies. The same sort of resolution and energy exerted by pastors in other places, could accomplish the same result.

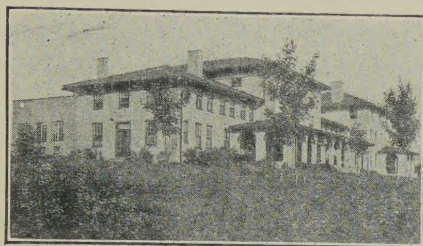
Cornelia Eustis of Malaga, New Jersey, had always wanted to be the bride of a soldier boy. Her dream has just come true. At sixty-four years of age, she has been married to Lorenzo D. Green, eighty-three year old Civil War veteran.

As a part of the conservative victory in England, Lady Nancy Astor retains her seat in the House of Commons. In commenting on her re-election and on the victory of her party, Lady Astor sent a special message to the American people. She said, "England prefers the Union Jack to the red flag, just as all good Americans prefer the Stars and Stripes; it is a victory for progress against sensationalism and for the progressive policy over a lot of personal abuse."

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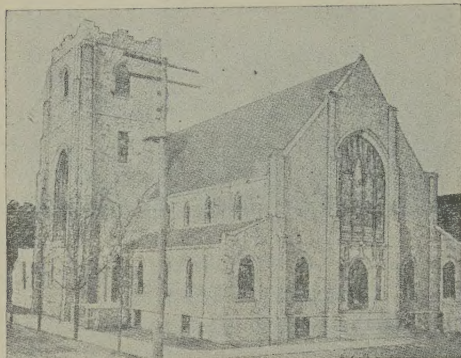
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